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The
CHRISTIAN CENTURY

Published Weekly

Free Trade Among Churches
By Bradford Young

Which Way German Revolution?
By William Sollmann

An Uninformed Congressman
An Editorial

Can the Home Be Saved?
An Editorial

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In This Issue

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The CHRISTIAN CENTURY

February 21, 1945

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Calendar of Coming Events

Feb. 20-21. Congregational Missionary Fellowship Clinic, Denver, Colo.
Feb. 20-22. Missionary Assembly, Lakeland, Fla.
Feb. 21, 22. National Baptist Convention, Executive Board Meeting, Beaumont, Tex.
Feb. 21-23. Missionary Assembly, Winter Haven, Fla.
Feb. 22. Baptist Youth Fellowship Convention, Derry, N. H.
Feb. 24-28. Missionary Assembly, Clearwater, Fla.
Feb. 24-Mar. 1. Missionary Assembly, St. Petersburg, Fla.
Feb. 25. Chicago Sunday Evening Club; Henry Sloane Coffin, speaker.
Feb. 23. Ford Hall Forum, Boston; James Waterman Wise, speaker.
Feb. 28. Methodist Crusade for a New World Order, Hartford, Conn.
Mar. 1. Methodist Crusade for a New World Order, Brooklyn, N. Y.
Mar. 2. Methodist Crusade for a New World Order, Hempstead, N. Y.
Mar. 2. Methodist Student Movement Conference, Boulder, Col.
Mar. 2-6. Missionary Assembly, Tallahassee, Fla.
Mar. 4. Chicago Sunday Evening Club; Luther A. Weigle, speaker.
Mar. 4. Community Church, Boston; John Haynes Holmes, speaker.
Mar. 4. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
Mar. 4. Foreign Missions Sunday.
Mar. 5-8. Earl Lectures, Pacific School of Religion, Berkeley, Cal.; Paul Hutchinson, speaker.
Mar. 6-13. Religious Book Week.
Mar. 9-11. Methodist Student Movement Conference, Indianapolis, Ind.
Mar. 12. Fellowship Forum, Philadelphia; A. Phillip Randolph, speaker.
Mar. 12. Girl Scout Day.
Mar. 12. Institute of Religion, Raleigh, N. C.; Eleanor Roosevelt, speaker.
Mar. 14. Evangelical-United Brethren Fraternal Fellowship of Philadelphia; Raymond Albright, speaker.
Mar. 16-18. Methodist Student Movement Conferences, Grand Forks, N. D., Greenwood, S. C., Manhattan, Kan.
Mar. 17. St. Patrick's Day.
Mar. 17, 18. Midwest Cooperative Conference, Waukegan, Ill.
Mar. 25. Annunciation.
Mar. 25. Palm Sunday.
Mar. 27-30. Easter Week of Prayer.
Mar. 30. Good Friday.
Apr. 1. Easter.
Apr. 1. Ford Hall Forum, Boston; Jerome Davis, speaker.
Apr. 3-5. Seminar on America's Responsibility for World Reconstruction, Washington, D. C.
May 1-4. Pastors' Institute, Kansas City, Mo.
May 2-5. Minnesota State Conference of Social Work, St. Paul.
May 6. Rural Church Sunday.
May 7-13. Christian Family Week.
May 10. Ascension Day.
May 13. Mother's Day.
May 21-28. Northern Baptist Convention, Grand Rapids, Mich.
May 23. General Assembly, United Presbyterian Church, Dayton, O.
May 24. General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
May 24. Presbyterian General Assembly, Minneapolis, Minn.
June 7. General Synod, Reformed Church in America, Buck Hill Falls, Pa.
June 11-14. Illinois Ministers' Retreat, Eureka.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IN REMEMBRANCE of the passion of her Lord, the church, during Lent, makes a special call upon its members to seek renewal of the inward man. This is not an easy thing to do. We cannot by taking thought add one cubit to our stature. It is even more difficult to grow in grace. But a way is open. We can measure our lives beside the life of Jesus Christ. Have our good deeds gone unsung? His were rewarded by a scourge and a crown of thorns. Have we known betrayal? He was sold by a trusted disciple for thirty pieces of silver. Has our cup been bitter? His lips were brushed by rancid wine on a sponge raised on a reed while he hung on a cross. And yet he died without reproach, praying to the end that his enemies be forgiven. Measuring our lives by his, we are covered with sorrow and humiliation. But we are not left in despair, for our "godly sorrow worketh repentance to salvation not to be repented of." Turning with penitence, we make ready the guest chamber in the upper dwelling of our hearts for him who is our peace. And so we pray: Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls that we may be defended from all adversities which happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Second Week In Lent

Big Three Agree On Poland

LATE IN THE AFTERNOON of Lincoln's birthday, word was flashed to the world that the Big Three had adjourned after meeting for eight days at Yalta in the Crimea. To make this international conference possible, President Roosevelt and Prime Minister Churchill entered Russia to meet Marshal Stalin. Each brought to the meeting a considerable portion of the ranking war leadership of his own country. But this was not true at all of the Russian commander. Marshal Stalin's staff consisted of Foreign Minister Molotov, the minister of the navy and a total of six subordinate officials. This Anglo-American preponderance may or may not have had something to do with the fact that the most significant concrete step taken by the conference seems to represent a concession made by Russia to the western Allies. That was the agreement to reorganize the government of Poland on a broader basis. A new "Polish Provisional Government of National Unity" will succeed the Lublin regime set up by Soviet Russia. It will include "other Polish democratic leaders from within Poland and from abroad." Each of the Big Three leaders pledged himself to extend diplomatic recognition to the new government. The eastern boundary of Poland is established on or near the Curzon line. Poland is to be recompensed for territory lost to Russia by land taken from Germany. A United Press dispatch from London says that "Mr. Roosevelt's signature on this commitment was considered one of the greatest diplomatic steps the United States ever has taken and undoubtedly will raise Mr. Roosevelt to even greater stature in British eyes."

Postpone Agreement on World Organization

IT WAS EXPECTED that the Yalta conference would announce a procedure for the establishment of a permanent international security organization. This it partially did. It called a meeting in San Francisco on April 25 of the United Nations to prepare a charter for such an organization. It also announced that the Crimean conferees had reached an agreement on the voting procedure within the security council of the world body. Whether the agreement consisted of acceptance of the Russian insistence on making the great powers judges in their own case, when they are accused of infraction of international law and are in danger of having military sanctions used against themselves, was not stated. It was said that China and France must first be informed concerning the Yalta formula of agreement, then it will be published. Upon this point, of course, the success or failure of the Dumbarton Oaks plan depends. As they were about to leave for the Yalta conference, Roosevelt

and Churchill were flatly informed by the Netherlands government that Holland would hesitate to join a United Nations organization which permitted a great nation to exercise a veto power over judgments against itself. This should have proved a sobering influence, for the Dutch were not speaking for themselves alone. Other actions of the Yalta conference dealt with final steps to victory over Germany and with policing that nation after it unconditionally surrenders. An ominous note reminiscent of the worst mistakes of Versailles was the announcement that Germany will again be required to pay reparations, this time in kind, and that the reparations commission will have its seat in Moscow. The literary style of this portion of the report suggests that it was written by Mr. Churchill. Important advances were registered in the announcement that henceforth the foreign secretaries of the Big Three will meet regularly and that a formula of agreement had been reached which will bridge the interim in successive states between liberation and full assumption of democratic self-rule. Since the United States is now more deeply committed than ever before to continued collaboration, we shall see whether Russia and Britain persevere in the strong-arm tactics for which our non-involvement policy provided the excuse.

Will Religion Be a Stooge At the Peace Conference?

AN OLD IDEA cropped up again the other day when the Protestant ministers of Ohio were holding their annual convention at Columbus. Let the Federal Council, said a resolution adopted by more than 2,400 ministers, call on the government to appoint a Protestant delegate to the forthcoming (if, as and when) peace conference. Perhaps at some future time we may have the space available to discuss all that is involved in this widely bruited suggestion, and the reasons why Protestants had better choose other means for influencing the nature of the peace. Meanwhile, however, the ministers of Ohio, and Christians everywhere, might profitably ponder certain moves which the Roman Catholic and Orthodox churches appear to be making in preparation for the coming gathering. Last week, after a preliminary barrage in the Moscow press, the patriarchs of Moscow, Alexandria, Antioch, Georgia, Constantinople, Jerusalem, Serbia and Rumania united in a blast against the Vatican, asserting that the pope is trying to foster a peace which would shield nazi Germany from Allied punishment and provide "forgiveness for fascists who spilled the blood of innocent victims all over Europe." At almost the same time, the always well informed Washington bureau of *Newsweek*—whose head, Ernest K. Lindley, is President Roosevelt's most intimate friend among the capital correspondents—stated that there is "definite foundation" for reports that Archbishop Spellman is to represent the pope at the peace table and eventually become papal secretary of state. If this portends, as it well may, a religious war at the peace conference, with Stalin, seeking a radical solution of European problems, able to call forth blasts from the Orthodox clergy, and the Anglo-Americans, seeking a conservative solution, countering with blasts from an American spokesman of the Vatican, then the prospect for postwar religion in Europe is indeed dark. About all that is needed to cost religion the confidence of serious-minded Europeans is to establish the idea that the churches—Roman, Orthodox or any other—are acting as Charlie McCarthys for the political states. Yet that is precisely the idea which the present course of the Orthodox patriarchs, if continued, and the appointment of Archbishop Spellman, if made, will foster.

Dr. Kagawa Said to Retain Freedom

TOYOHIKO KAGAWA is still at liberty. According to the *Manchester Guardian*, the Japanese Christian leader continues his evangelistic work, but on a reduced scale. All Protestant churches now bear the name, "Church of Christ in Japan," with the local title underneath. All evangelical denominations, including the Anglican, are embraced in this body. The Protestant press now consists of eight papers, which cover various interests within the church. Mr. Akira Ebizawa is the general editor of all eight publications. The church is raising a fund of half a million yen for expansion of its work. Christian circles in London are informed that "no church has been compelled to install a Shinto shrine and no Christian school has been closed." It is said that the National Christian Council continues under the name, "Japan Christian Commission on Cooperation." Twenty-two missionaries from America, Canada and Great Britain remain in Japan, of whom eight are free. The rest are confined in their houses or in camps. This information is reassuring. While it gives no insight into the spiritual tensions which the war has generated within Japanese Christianity, it reveals that the forcible amalgamation of forty denominations has probably strengthened the integrity of the Christian community. It is significant that the prewar effort to make Shinto the state religion has now been succeeded by the necessity of maintaining national unity, so that churches have been able to continue without installing Shinto shrines in their places of worship.

Favor Maintaining Japan As Industrial State

JAPANESE industrial power, shorn of its capacity to make implements of war, will be kept intact if the influential Institute of Pacific Relations has its way. The biennial conference of the institute recently brought about 160 diplomats, military officers, industrialists and university professors together for off-the-record sessions at Hot Springs, Virginia. Although the meetings were heavily censored, *Worldover Press* reports that the conference advocated the adoption of a Pacific Charter granting equality of human rights to all Asiatic peoples. It also urged that an international authority be set up to supervise colonial administration in that part of the world. The most heated debate occurred over the postwar treatment of Japan. A ten-point platform was finally adopted, which, considering the semi-official character of the meeting, is surprisingly moderate. Of course it advocated the

occupation of Japan, but not for longer than will be necessary for military security. Significantly, it urged that Emperor Hirohito himself be compelled to sign the armistice terms, the purpose being to forestall the rise of an "unbeaten emperor" myth. After signing, the Japanese ruler should be exiled, according to the conference. But it disagreed on where. The Chinese do not want him and their delegates suggested that he be taken to London "where all the other throneless kings are today." Capital punishment for military and industrial leaders who are responsible for the war was advocated and all secret societies are to be stamped out if a way can be found to do so. Re-education of the Japanese people, primarily through a free press, and the establishment of "a responsible and democratic government," perhaps after an interim in which the country is ruled by a regency council of imperial princes, was recommended. Disarmament, including industrial disarmament, is to be complete, but peacetime manufacture is to be retained. The Japanese empire is to be reduced to its original islands. Perhaps the most dubious proposal of the ten is that which demands that Japan pay reparations. Have we forgotten that in the twenties we ourselves paid the German reparations with loans?

Not Vengeance But Security

SIR STAFFORD CRIPPS, speaking before a Baptist gathering in London, recently deplored the temper which calls for revenge against the German people and, imaginatively addressing the Germans, declared: "We are not your judges. God alone can judge of human actions and motives." To which a Soviet writer angrily replied: "The Red army will never give up to anyone its right to judge the guilty." Considering the religious attitudes of these two spokesmen and the audiences they were addressing, one might find here an antithesis between the Christian and the atheist positions in regard to the treatment of a defeated Germany. But the issue is not fairly drawn by these contrasting utterances. The Russian writer did not avow belief in the policy of vengeance against which Sir Stafford warned; and when Sir Stafford declared that "God alone can judge," he cannot possibly have meant that man cannot under any circumstances pass judgment upon the acts of other men. The administration of domestic justice would be impossible without judging men's acts. It would be an extreme form of nationalism to say that human judgment upon human acts is legitimate within the boundaries of a state but cannot cross a political frontier without invading the jurisdiction of God. According to any reputable theory of penology, all judgments of the acts of men and all penalties for crime are primarily for the protection of society, not for vengeance upon the criminal. But when crimes are heinous and penalties severe, it is difficult to eliminate the thought of vengeance. The best approach will be made to the whole problem of a defeated Germany and its guilty leaders if the question kept in the foreground is not, What treatment do these people deserve? but, What policy will produce the maximum of future security for all the peoples of earth? Recognition of the crimes of the guilty will have its place, not as a ground for wreaking vengeance upon them, but as showing that the security measures which will put them in permanent restraint do not violate the principle of justice to individuals.

More Communists in More European Governments

IN A single day last week Communists moved toward new power in two more European governments. In Belgium, the new cabinet formed by Achille van Acker marked a sharp swing toward the left. Ever since the Belgian government of Hubert Pierlot returned from its London exile it has, as our readers know, been hanging on to power by the slimmest of margins. On at least one occasion only direct intervention by British troops and tanks saved it. Finally, last week, the Socialists withdrew their support and Pierlot fell. The new premier is a Socialist. His new cabinet contains six Catholics, five Socialists, four Liberals and one member without party connections. But more significant, it contains two Communists, and one of these is given the key post of minister of food. When a nation is as near the verge of starvation as is Belgium, the man who controls the distribution of food can just about control the country. On the same day the new Belgian cabinet was announced, word came from London that President Benes and his foreign minister, Jan Masaryk, were about to leave there on their return journey to Czechoslovakia. The trip is to be made via Moscow. And it is revealed that in Moscow negotiations will be concluded to invite two or three Communists to enter the new Czech government. There is no surprise in this, as Czech policy for some time has been firmly tied to Russian interests. But it is worth noting that President Benes has not felt it safe to go back to Czechoslovakia without first taking Communists into his government. They will be the first Communists ever to sit in a Czech cabinet. While debate continues in the press as to whether Stalin seeks postwar extension of Russian influence beyond the border regions which he is absorbing in the U.S.S.R., Communists are actually moving in around most European cabinet tables. Unless non-Communist parties quickly develop now lacking rehabilitation policies that are clear and workable, the Communists will move much farther.

Canadian Unity May Be Tested

THE DEFEAT of the Canadian government's candidate in a parliamentary by-election, as reported by our Toronto correspondent (page 244), seems to have more significance in precipitating a general election before the premier wanted one than as a reliable indication of the state of the public mind on the subject of conscription, which was the issue that determined the outcome in this particular constituency. General McNaughton, newly appointed minister of defense, became a candidate for a seat in Parliament from North Grey, Ontario, to

fill a vacancy that had been created for him by the Liberal leaders. His position on conscription for overseas service was, of course, that of Premier King who had given him a cabinet appointment, a mediating position favoring conscription of a limited number of men. His two opponents in this election represented the two extreme views—general conscription for overseas service, and none at all. What the by-election proved was that, in North Grey, the total number of voters who take one or the other of these extreme positions is greater than the number who stand between; and, further, that more favor general than partial conscription. But the seat which General McNaughton did not win is only one out of 245 in the Canadian House of Commons, and the total vote for all three candidates was only a little more than 16,000. The movement of so slight a straw shows the direction of an eddy rather than a nation-wide current of opinion. But, as our correspondent indicates, it creates an embarrassing situation for Premier King, who will probably feel it necessary to dissolve Parliament and call a general election, in which the conscription issue will be foremost in the minds of the whole electorate of Canada. Such an election will put to the test the delicate fabric of Canadian unity which the Liberal party has tried to preserve.

An Uninformed Congressman

ARE PROTESTANTS completely disunited in what they think about peace and world order? Is there an "utter lack of coordination" between the churches on this issue? "Among Protestant groups" is there "no interdenominational agreement or understanding" concerning the elements essential to the elimination of war? Is it a just charge to affirm that there is "a lack of agreement amounting to a chaotic situation as regards Christian cooperation for world peace"?

Congressman Louis Ludlow made these charges in the House of Representatives on February 5. To support them he entered in the *Congressional Record* thirty-seven letters he had received from religious leaders. All but seven were from Protestants. These letters had come to him at the end of December in reply to an inquiry which the congressman from Indiana had addressed to 100 religious leaders asking two questions. The first was: "What plan would you suggest to mobilize the mighty power and strength of Christian influence to assist in bringing about lasting world peace?" His second question was whether his correspondents thought it advisable for "leaders of all religious denominations to ask for a conference" with Secretary of State Stettinius.

Congressman Ludlow's indictment of Protestantism is grossly unjust. No one but a man ignorant of the major trends within American Protestantism since 1942, when the first study conference of the Federal Council's Commission on a Just and Durable Peace was held at Delaware, Ohio, could make such an accusation. There is today a clearer consensus in Protestant thought on the issues of peace and justice than there has been at any time within the past generation. That consensus has been repeatedly expressed and it has not been without its effect on public policy. Yet the Indiana representative declares, nearly three weeks after the adjournment of the Cleveland Conference on the Bases of a Just and Durable Peace, and two weeks after it had published its highly significant "Message to the Churches," that "Catholics are more united and cohesive than Protestants in respect to this matter" and that "among Protestant groups there appears to be no interdenominational agreement or understanding." That such a statement could be made after 481 representatives of 33 leading denominations, representing more than 90 per cent of all Protestants in this country, had formulated and published their views in a document of 5,000 words surpasses belief.

But there it stands in the *Congressional Record* for February 5. The explanation of the confusion, which is far more acute in the congressman's mind than it is in most churches, is found in the seven pages of small type containing the letters addressed to Representative Ludlow. Nine of the thirty Protestant replies to his inquiry were written by bishops, editors and ministers of the Methodist Church. Only two of them referred to the Cleveland conference. Only one mentioned the Delaware conference. None alluded to the "Pattern for Peace" issued simultaneously by Protestant, Catholic and Jewish leaders on October 7, 1943, the "Six Pillars of Peace" of the Federal Council's commission, or the actions of other denominations. Nearly all were full of praise for the "Bishops' Crusade" which engaged the attention of Methodists last year.

Obviously, Congressman Ludlow's sweeping conclusions were not warranted by the scant data offered. No such narrow sampling adequately represents Protestant convictions. But if this point is waived, the congressman did have some warrant in his handful of letters for the impression of confusion in Protestant leadership. It was to be expected that he, being a Methodist, would give special weight to the communications from leaders of his own church. And the Methodist letters failed utterly to inform him that there had actually come into existence in Protestantism an ecumenical mind on postwar world order.

All the Methodists but one answered in terms of their own denomination. The one thing that bulked large in their replies was the fact that the Methodist Church, under the direction of its bishops, had launched a Crusade for a New World Order, through which, as Bishop Herbert Welch described it, "we are seeking to rally our people to study and act." This reference to the bishops' fine enterprise of mobilizing the great Methodist Church on behalf of a new world order had a legitimate place in the replies to the congressman's inquiry, but it should not have crowded out the more important matter. The crusade produced hardly more than a general sentiment on the issue and this sentiment was not particularly enlightening to a legislator in Washington.

The fact that the representatives of his own denomina-

tion failed to enlighten Congressman Ludlow on the very specific and detailed proposals set forth first at Delaware and later at Cleveland indicates that the denominational mind has yet some distance to go before it catches up to the mind of the general church. It suggests that the Bishops' Crusade may not have been wholly successful in establishing its status as part of a general ecumenical movement within Protestantism. It further suggests that in the educational follow-up of the Cleveland conference, denominational efforts should lay their stress not upon denominational particularities but upon the instruction of the churches and the mobilization of their united strength in behalf of the ecumenical program.

But Congressman Ludlow must not be let off too easily. He is a churchman. How does it come that a churchman of his intelligence and devotion needed to ask a few selected persons where the Protestant churches stand on this all-engrossing issue? Did he not know of Delaware and Cleveland, not to mention the other manifestoes in which the various denominations and Protestants at large have expressed their views? Why should he feel the need of resorting to a questionnaire to find out how Protestants were thinking? And when he received his thirty Protestant replies, how can he justify his disregard of the non-Methodist replies, nearly all of which referred him to the pronouncements of the Federal Council of Churches and the Cleveland conference? Did he turn to these pronouncements and quote them as expressions of the Protestant mind? Evidently he did not, or he would not have characterized the Protestant mind as utterly confused.

It seems probable that Mr. Ludlow allowed the replies of three or four persons whose representativeness is open to question, to count for more than they were entitled to claim. Their rather irrelevant answers may be indicated by brief quotations. Two held that peace depends upon the attainment of "a more virile Christianity in daily living." One said that there will be no peace until Christ returns. Another declared that peace is impossible on any basis: "Our only enemy for the next generation is Russia, and the only consideration having any weight with them is force."

Congressman Ludlow has done a disservice to Protestantism in assuming that his thirty Protestant letters were representative and that his inferences from them were justified, and in spreading his letters and his unwarranted comment on the record of the proceedings of Congress.

It is true, of course, that Protestantism has no such authoritative voice to speak for it as has the Roman Catholic Church. But the unanimity with which it has spoken through the Federal Council and through the representative bodies which have elaborated its convictions on a new world order is the more significant by virtue of its non-authoritarian character. An ecumenical mind is forming in Protestantism. Its expression on problems of the social order and world order runs ahead of its expression on the problem presented by its own ecclesiastical order. There should be no excuse for any congressman or any intelligent citizen to remain so uninformed concerning this consensus of Protestant opinion that he needs to send a questionnaire to an arbitrarily selected list of persons to find out where Protestants stand.

Since the Cleveland conference, Protestant opinion is as clear, as realistic and as available as Catholic opinion has been since the manifesto of the hierarchy last November. At Cleveland, Protestant churchmen representing 33 denominations with more than 30,000,000 members spoke a common mind. They spoke with great wisdom and with a solemn sense of their responsibility. Obviously, it is the duty of the churches to see that the findings of this conference embodied in its "Message to the Churches" are brought to the studious attention of their entire membership. And it would seem to be a prime duty of the pastor of a local church which is honored with the membership of a congressman to see that he, at least, is informed.

Can the Home Be Saved?

FROM the very start of the war, Roman Catholic deliverances on the requirements for a lasting peace have stressed the need to restore and safeguard the institution of the home. "The family is sacred," said the pope on his episcopal silver jubilee in 1942. "It is the cradle not only of children but also of the nation—of its power and its glory. God wills that husband and wife, in loyal fulfillment of their duties to one another and to the family, should in the home transmit to the next generation the torch of corporal life and with it spiritual and moral life. . . . Do not let the family home, and with it the school, become merely an anteroom to the battlefield. Do not let the husband and wife become separated from one another in a permanent manner. Do not let the children be separated from the watchful care of their parents over their bodies and souls." The American hierarchy of the Roman Church has echoed the same warning on several occasions.

I

Malvern struck much the same note. The representative Anglican leaders who met in that historic conference declared that "in all that is planned" for the future of society after the war, "regard must be paid to the family as, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends." And from time to time somewhat similar expressions of concern have come from the appropriate department of the Federal Council of Churches in this country, as well as from a few denominational boards and commissions.

It may be questioned, however, whether this sense of responsibility for the fate of the family as an important part of any adequate concern for the fate of nations, has as yet elicited much response from American minds. American thoughts on the requirements of peace tend to revolve about political and economic issues of a more obvious sort. A world league, the future of empires, the claims of national sovereignty, the treatment of dependent peoples, armament or disarmament, tariffs, cartels, a world currency—these are the sort of matters the

American mind seizes upon when considering the prospect for peace.

All these are important. But their importance does not in the least lessen the significance of the insight which has moved the pope and Malvern and a few other Christian spokesmen to include the salvation of the home among the tasks to be shouldered if the world itself is to be saved. No lasting peace can be hoped for on the basis of a disintegrating and insecure society. And while many factors contribute to the sense of disintegration and insecurity which plagues all Western life today, nothing is producing disintegrated and insecure individuals so fast as the breakup of family life.

Conditions were bad enough in this respect before the war. But the postwar prospect is appalling. Not to consider the outlook in Europe, where the most careful estimates hold that there are at least thirty million homeless wanderers, where there are plans afoot for a further pulverizing of family life by the transfer of millions of German men to Russia for forced labor, and where whatever structure of society is left must presently meet the shock of the return to civil life of more than twenty million men twisted by the experience of five years in the hell of battle, the prospect in the United States should be sufficient to arouse the gravest apprehensions.

II

Consider the matter of divorce. The prewar divorce rate in the United States had soared to a point where, in some communities, it threatened to overhaul the marriage rate. But judges, army and navy chaplains, and sociologists all predict that the nation will be staggered by the rush to the divorce courts which will follow the return to civil life of the twelve million now in service. Thousands, perhaps hundreds of thousands, of hasty marriages entered into under the stimulus of war excitement, complicated by months or years of marital infidelity on the part of war-separated husbands *and* wives, will not stand up under the postwar test.

Not so long ago the nation was thrilled by the story of the sailor-hero who, after hiding on Guam for more than two years following the Japanese landing, was rescued by his returning comrades and went rushing home to his wife and children. Not so much was made of the fact that within a week after his return he had been divorced. We know nothing of the facts behind this single family tragedy, but we mention it because it may be only a first indication of the national tragedy that is likely to follow demobilization. Already Hollywood has begun to turn out a number of films dealing with the difficulties of reunited war couples who find that they scarcely are able to recognize one another. According to the Hollywood formula such incidents furnish the materials of comedy, and always—usually by the most implausible means—turn out well at the end. In actual life, such incidents are likely to end in human tragedy.

Or reflect upon the place of the mother in industry. If the war has done nothing else it has taught millions of women that they are fully capable of attaining economic independence in the modern factory. They have gone into industry in response to patriotic appeals, but in many cases the full pay envelopes they have found there have proved sufficient incentive to cause them to neglect their homes, their children, or any other responsibility that might stand in the way of their continuing to draw that pay check. The result can be told by any social worker, and has registered as the statistics of juvenile delinquency have steadily mounted throughout the war.

However, every inquiry now being made indicates that only a fraction of these women want to give up their jobs after the war. Some of the polls taken show that 80 per cent of married women at present employed in factories mean to hold on to their jobs in the postwar period—if they can. If they are forced out by masculine competition, they will go back to their homes bitter, complaining, resentful at the demands of home-making. If they succeed in holding their jobs, they will of necessity treat their children and their homes as no more than an avocation. Either way, the effect upon the American home as the foundation of a secure society is likely to prove disastrous.

Scores of other prospects might be cited in warning, but this writing is not a rounded sociological treatise. When it is remembered, however, how many and powerful were the disintegrating forces which combined to produce the tragic years of the "lost generation" that followed the last war, and when it is realized that all these forces are likely to operate again after this war and with far greater power (because this war has directly dislocated far more lives in this country and for a longer period), the gravity of the approaching crisis in American family life may be discerned. A society demoralized by millions of families that are going to hell will never save the world from hell.

III

Can the tragedy be averted? Probably not wholly. The process of disintegration has already gone too far, the seeds of dissolution have been planted too deep, to escape the coming penalty entirely. Yet the Christian church has a responsibility to do what it can to hold the number of postwar family breakups to as low a figure as possible, and to set American society on a new path toward uncontaminated and clarified ideals of family life. How is that responsibility to be discharged?

For one thing, the Christian clergy, especially in Protestant communions, need to face this problem far more seriously, to study it far more searchingly and to deal with it far more frequently and courageously than in the past. As young people grow up within the Christian community, the clergy need to see that they have a genuine understanding of the Christian conception of the sacredness of marriage. Marriages must not receive the blessing of the church until the minister has satisfied himself that the participants grasp the seriousness of the step, have at least a rudimentary conception of the ideals and requirements of a Christian home, and are determined to seek to build such a home. Much expert advice is now available for clergymen who are concerned to render this kind of ministry to the young people in their congregations. For a generation to come, no ministry may surpass it in importance.

The Christian ministry must also take upon itself the burden of attempting to rescue and restore the war marriages that are now headed for the rocks. The outlook here is dark. Many of these marriages have been so thoughtlessly contracted, and some so shamelessly betrayed, that they are beyond salvation. But we do not believe that to be true of the greater part. On the contrary, we believe that the decision as to whether these will develop into secure, character-making Christian homes is to be reached during the next five or ten years. These, accordingly, will be years of unique responsibility for the Christian church. If it can keep in close touch with these homes which the veterans seek to establish, if it can there introduce Christian conceptions of patience, forgiveness, love, mutuality and social obligation, it will do a work of salvation for which future generations will rise up to call it blessed.

IV

Many Christian ministers may well search their hearts as to the contribution which their preaching and pastoral service is making to the recognition of Christian homemaking as the first and highest of all social responsibilities. How often do they, in the pulpit and out, exalt the functions of fatherhood and motherhood and of home companionship as the highest of all human functions? What have they done to make their people understand that if they succeed in the building of Christian homes all other success is of minor importance, and if they fail there, no other success can compensate for that failure? To fail there is to be defeated everywhere.

It must be borne in mind, however, that the struggle to save the family involves more than the relations between husband and wife, parents and children. There are millions of American families that can never know security or escape from tension so long as their economic peril remains what it is. For that reason, the church must become as insistent on the provision of adequate work and adequate income as on recognition of the sacred nature of the marriage vows. Many approaches to this aspect of the problem will at once suggest themselves. But may it not be time, as some Roman Catholic thinkers have proposed, that the church should consider with new seriousness the claims of the annual wage and the family wage?

Nothing, however, surpasses in importance the responsibility which this crisis places upon lay Christians as well as the clergy to *demonstrate* the nature of Christian family life, its natural appeal and its attainability. The issue here involved will never be met by preaching or even by pastoral counseling. Still less good will be done by vociferous viewing with alarm. Not hand-wringing but evidence that a healthy family life is possible and desirable constitutes the great need of this hour. And such evidence can be furnished only by hundreds of thousands of Christian husbands and wives who, in the midst of a society threatened with inner moral dissolution, accept it as their highest responsibility to provide the example of homes in which all members live in love and charity with each other and with their neighbors, and walk humbly with their God.

The Postman

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the charms of living away from home is the discovery of unfamiliar papers in villages and small towns. They are very often an example to the famous metropolitans, so Olympian and so impersonal. They know their material and set it forth in strains of unpremeditated and artless eloquence. I rejoiced in one such late number of our gazette to see on the middle page the photographs of two postmen who, after long and honorable service to the community, had gone their last round and pulled (or pressed, as you suggest) their last bell. Never more would the dwellers in that lonely house on the hill see those postmen in the distance. Never more would that ingenious pastor train his telescope to descry them coming afar off. Others would come, but not these.

What pleased me and made me think this paper so right-minded was its recognition that the postman is the friend of every man. In token of this is the impressive picture of him which it has printed. How many copies of that paper will the postman buy and send to his friends! How many voices throughout the land will cry out, "Eh, if that isn't old Bob! Fancy him retiring! He's earned a rest."

That is as it should be. The postman is a servant of the public. He is expected to serve faithfully, and not to leave the 3 p.m. delivery until the next morning. But he is also a friend and is entitled to be treated as one. The parts may be a little confused. Perhaps the difficulty is most faithfully presented in the discussion of the ancient question: Should a postman read postcards? As you will know, sir, there is a sharp division on this matter among philosophers who deal with Ethics of the Mail. Personally, I am for the postman's reading, if he wishes, all that is open to his eyes. Is it reasonable to expect that a criminal would give his secret away on a postcard? And if he confessed his virtues who, I ask you, will be tempted to read virtue on a card? "Vice is news; virtue is not."

We see the postman at the last turn of the road, and soon we catch sight of a postcard waved in his hand. Then we hear a manly voice, "Both doing well!" Grandfather and grandmother get a cup of tea for the postman, who has been quite excited and, as he puts it, has been carried back to the day when his first grandson was born. "A fine lad," he adds, pulling out a photograph. Is there nothing in all these little things? If we were amazingly efficient, might we not miss just this little human good touch in our lives? Besides, that good friend on the road may have other interests which he might share with us.

"A bit early today," he might cry out. "Perhaps you would like to hear a sonnet I have written." And why not? Perhaps one of those postmen honored in the gazette will now be able to put together and complete some of the thoughts which visited him in his journeys, remembering them in tranquillity. But the sum of the matter is this: We must not let the postman be a stranger to us. We must abhor and condemn the people who would let all the service of the world be done by robots. For heaven's sake, let us be human.

Vehemently yours,

QUINTUS QUIZ.

Which Way German Revolution?

By William F. Sollmann

IT MAY be put down as an axiom that if the middle class is ruined, revolutionary political changes are inevitable. Karl Marx based his socialist speculations on the assumption that the middle class would rapidly disappear. He did not foresee that an imperiled middle class might start its own revolution against organized big business and organized big labor. That is what National Socialism attempted in Germany. The inflation and a long drawn out economic crisis uprooted the middle class to such an extent that its youth was ready for violent adventures at home and abroad. To state this primary fact is not to underrate the ideological forces which brought the social uproar to the boiling point of fanaticism.

The hope of the German middle class was in vain. This war has doomed it. The Allies themselves are helping to destroy the old German society, with their bombers as the instruments of the social revolution in Germany. The leveling of cities and industrial centers all over the country throws the middle class into a sub-proletarian status. The burning and blasting of houses puts an end to small business. There is no insurance to cover such unheard-of damage. Then what becomes of private mortgage-holders, and what of the banks and insurance companies, which had billions of marks, mostly from small savings accounts, invested in the wrecked buildings? With a thoroughness unprecedented in modern history the Allies are completing what the inflation of 1923 began: the destruction of the German middle class.

Private Property Eliminated

But long before our blows began to fall from the sky the nazis had made property private rights illusory, from the Pyrenees to the Vistula, from Norway to Sicily. Currency manipulation, deportation, confiscation, illegal transfer of ownership, often outright robbery, had utterly changed the social climate. In ten years the nazis have done more to undermine the capitalistic order than all the Marxians in a century. It was always an error to consider the National Socialist upheaval simply a fraud financed by capitalistic monopolies. True, the nazis took the money proffered by a few—a very few—industrialist fellow travelers, yet they never gave up their fundamental aim: to transform the liberal capitalistic order into a nationalistic collective regimented by the state.

In nazi Germany the rights of private ownership are so limited that practically no freedom of action and initiative remains. The government closed several hundred thousand shops and ordered the owners and their families to work in war plants. It forced thousands of stores and small factories to merge with others and so put an end to their independent existence. Holders of shares and bonds were compelled to "lend" them to the government; they will never see their property again.

This is outright expropriation. Moreover, the government dictates what to produce, to whom to sell and at what prices, what shall be imported and exported, what shall be invested and where, what profit shall be distributed, who shall be employed and at what wages. The employee is a slave who cannot move without permission; but so is the capitalist. As a citizen and manager of wealth he is under complete government control. The threat of the gallows hangs over him as surely as over any general in disgrace.

Breakup of Civilization

If this is not a revolution against capitalism, what is it? History may very well prove that the acts of Hitler, Himmler and Göring convulsed the foundations of capitalism in Europe and made immensely difficult, if not impossible, the development there of a new type of society and economy. That is more than can be said of Lenin and Trotzky, who never succeeded in winning revolutionary victories beyond the Russian boundaries.

This breakdown of age-old social forms in Europe is our real problem. The wrangling over borderlines does not touch the root of the matter, though that struggle is determined by hopes and fears of a social revolution to a far greater degree than the Allied governments admit. It should be clear by now that Germany stands in the very center of social decay. It would be convenient if, after the elimination of nazism, the Germans turned out to be as docile as they are generally pictured. Then they could easily be prevented from going along with the radical trends in Europe. But it is myopic to see only obedience and servility in the German people. Have we forgotten how far the spirit of rebellion can carry them? The greatest religious revolutionist, Martin Luther, was the son of a German worker. The greatest political revolutionist, Karl Marx, was a German scholar. His "Communist Manifesto," the most revolutionary document of all times, was written in German out of the spirit of German philosophy. Lenin, Trotzky, Stalin and the whole communist empire are offshoots of German revolutionary thought.

Achievements in Democracy

Whatever may be said about the breakdown of German labor under Hitler's terror, for half a century Germany's Social Democratic party and its powerful labor unions were the leaders of the socialist international. The modern youth movement, a revolt against authoritarianism in family, school, church, political party and state, starting in Germany around 1900, has made itself felt in every country of the West. Germany had the strongest Communist party outside Russia. And it is to be remarked that the Roman Catholic Church in Germany was on the whole a strong proponent of political democracy and social reform, in contrast with its position in other countries. Was Germany in 1920 not the first country in the Western world to introduce far-

reaching economic democracy by putting management largely under the control of shop councils? And was not the constitution of the republic the first in history to demand that all schools should educate youth in the spirit of international reconciliation?

For years Germany has been the most socialist-minded country in the world. Its railroads, gas, electricity, waterworks, streetcars and buses, airlines, radio, telegraph and telephone systems, its forests, along with a large number of its mines and sizable agricultural estates were publicly owned, by state, province or municipality. Medicine was widely socialized.

All this is now overshadowed in our memory by the atrocities of the nazi regime. However, it seems unrealistic to assume that ideas which grew slowly for centuries could be completely eliminated in twelve years of dictatorship. How often in times of crisis have other nations deserted democracy? France, in spite of the great democratic tradition she has cherished since 1789, has ruined three republics, two of them even more short-lived than the German republic. After a hundred and fifty-five years of efforts to make democracy work, our French allies are just beginning to experiment with a fourth republic.

Latent Revolution

In Italy, Poland, France, Belgium, Yugoslavia and Greece the Allies have already been taught that driving out Germans does not solve a single domestic social, economic or political problem. Everywhere they have a latent revolution on their hands. Millions of once conservative people have lost faith in the efficacy of orderly reform. Even the staunchest supporters of free enterprise in this country should perceive that liberal capitalism cannot be saved anywhere in Europe. Gigantic public planning and financing for reconstruction are inevitable. So is far-reaching government control. All indications are that the rapid conversion of Europe into a socialist continent cannot be halted.

It is astonishing that the Allies are silent concerning this phenomenon. If our government and that of Britain are studying it, it is without publicity. The demand for "unconditional surrender" will satisfy only for the brief moment when the German armies capitulate. Beyond that all our discussions deal with punishment of war criminals, occupation armies, reparations, dismemberment, disarmament, economic and political control and re-education.

I submit that these issues do not touch the nucleus of the German and European problem. In Germany as elsewhere the fate of private property and of the means of production is at stake. How vague for instance is the demand that the Prussian Junkers be expropriated. Who will inherit their land? Will it be parceled out to small peasants? They might not be able to make a living, for these estates were always subsidized directly or indirectly by public money. Will the state take them over? Or are they to be cooperatives?

The much talked-of "controlled economy" is equally vague. What kind of economy—capitalist, socialist, New Deal or what? And who is going to control—inter-allied governments or private agencies? Where is the place of the unions in this system? Do we accept the German workers' claim for economic democracy—we who proclaim democracy as the aim of our fighting? Or do we intend to exclude the workers of one of the world's most highly industrialized countries from rights which hold first place in the programs of all unions in all countries?

Basic Needs Remain

As to re-education, are not all the debates about it in the clouds if there is no discussion of Germany's future social order, her methods of production and distribution of goods? Educational formulas cannot be prepared in a vacuum. Education is not possible without some common national purposes and ideals. However hard the peace terms imposed on the Germans, must we not expect them, and to some degree help them, to develop a national community free from aggressive tendencies?

When Hitlerite gangsterism is done with, the basic needs of Germans will be the same as those of every liberated nation: jobs, bread, housing, clothing, health. These needs may be kept to a minimum under Allied control in order to provide for reparations, but that does not alter the decisive fact that Germans live in the very center of Europe and that they will be influenced by the social theories and practices of their neighbors. Who can believe that their prolific output of socialist theories will now suddenly end? Thinking cannot be stopped by police force, even if the Allies were willing to try it and united for that purpose.

But could not Germany be turned into an agricultural country without heavy industry? Possibly. But then the Allies would have on their hands an overpopulated territory full of highly trained people under the strain of competition with other nations which are more favored in soil and climate—a situation likely to increase social tensions. To ruralize Germany is no way to contain her as a revolutionary force. What then can we do?

Political Contacts Exist

After her total defeat and disarmament, whatever our separate dealings with her may be, Germany should be approached as a part of Europe's social revolution. It is known—though not publicized—that German deserters in Greece fought with the revolutionary ELAS; that there are many political contacts between foreign workers in Germany and native opponents of Hitlerism; that secret stores of small arms in Berlin and elsewhere await the day of revolt; that there have been individual cases of friendly relations between German soldiers and the resistance movements in occupied lands; that some German Social Democrats held positions of local authority with the French Maquis. Who can say but that, in the immense economic and social crisis which is bound to follow the war, the waves of radical movements will crash over national borderlines and unite? The liquidation of Hitler and his gangsters may reveal that the differences between the partisans and their German comrades are not so great as most of us now believe.

Apparently the Russian government alone is aware of

such possibilities. It is training German refugees and prisoners of war not only for great tasks in their own country, but also for cooperation with their present enemies. To many observers it seems strange, almost absurd, that the Russians should bring German prisoners with very different social backgrounds into one free German movement. Generals, professors, former nazi Elite Guards join hands with workingmen and Communists.

It is possible that the Russians have at last recognized one of Marx's most fateful mistakes: that the workers alone would be able to create the new society. Class socialism and the dictatorship of the proletariat are dead. But a people's socialism, based on social democracy or on some broad authoritarian system backed by well organized masses of workers, farmers and impoverished members of the middle class, may be very much alive.

It is likely that we are due for even greater surprises in western Europe than we have had in the east and south. Winston Churchill has made the sweeping statement that this war becomes less and less ideological as time moves on. His sudden Christmas trip to Athens showed that he was badly mistaken. The longer the war lasts, bringing ever greater disintegration on the Continent, the stronger will be the appeal of radical ideologies and the tendency to civil war.

In Germany, as elsewhere in Europe, shattered society can be rebuilt peacefully only after we see and cut out what is beyond repair. As for the rest, we must seek, perhaps even compel, the cooperation of all remaining social classes and political parties. The alternative is new types of dictatorship. This is especially true for Germany, and recognition of that fact should guide the political plans of the occupying armies. Nazism will certainly go underground. Some of its enemies will be murdered even during occupation. Yet such criminal activities cannot last long if full opportunities are given to the positive forces of reconstruction—socialists of all democratic types, Roman Catholics, Lutheran democrats, and reformed labor, farm and business organizations.

Revolution in Social Structure

No one can stop the revolution which has been going on in the German social structure for many years. The only thing that can be done is to prevent it from continuing with criminal methods. Christians and humanitarians may be able to channel and civilize the German revolution by combined action to provide the bare necessities of salvation.

For a number of years underground groups within Germany have reported that many of the teen-age boys are disappointed with and critical of nazism. These reports were widely discounted, but now close observers in the war prisoners' camps in this country make similar statements. Those boys may well be open to new ideas after the failure of the nazi dream. If the western democracies do not stand for social reform at the roots, these young Germans may turn to the east, from the defeated German to the victorious Russian collectivism.

Free Trade Among Churches

By Bradford Young

THE NATIONS of the world are not the only groups that cut themselves off from mutual trading by high tariff barriers. The churches of most communities do the same. Each parish tries to be a self-sufficient unit. It wants to offer every type of activity to its people so that they will not go to any other parish for anything. Some ministers say plainly to their young people that loyalty to their own parish forbids their attending the young people's meeting at the Presbyterian church across the street. Their best friends may go there and enjoy a much better program. They may have no young people's group at all in their own parish. No matter. Their minister would rather have them go nowhere than to a rival church.

"Buy British," reiterated the proponents of a self-contained English economy. "Stick to St. Stephen's," says the rector of a self-contained parish. And the Presbyterian pastor has the same thought. His people should deal only with the First Presbyterian Church. So St. Stephen's eight young people meet by themselves and First Presbyterian's thirty meet by themselves and neither group learns from the experience of a broader Christian fellowship that such a thing as the ecumenical church exists.

Most economists agree that high tariff barriers between nations lead to a very uneconomic use of labor and natural resources. Many see in them a predisposing cause of war. The United States, well equipped with natural resources and blessed with highly trained and well tooled workingmen, is strategically located to make automobiles better and cheaper than most other nations of the world. England may be in the same position as a maker of men's clothing. It is most efficient for each to make what it can make best. Then it can exchange with others its surplus production for what the others make best. But high tariff barriers prevent such an exchange. Each nation tries to make everything for itself. How foolish to have Americans who might be making good automobiles making poor woolens! How absurd for Englishmen to make poor automobiles instead of good woolens!

Yet that condition precisely obtains in our churches. St. Stephen's is running a poor young people's society but it has the makings of an excellent men's club. First Presbyterian has a good young people's group but a poor men's club. Both pastors and people are trying to do too many things, so they do nearly everything poorly. Why not specialize? The largest parishes, like the largest nations, may contain within themselves almost every

resource they need. But have they no concern for Christianity in the community?

Studies of the Institute for Social and Religious Research showed that a parish has to have 470 members in order to offer even a modest program in the various departments for children, young people, men and women. Most parishes do not have even that many members. The result is that the separate competing programs of the different parishes in many communities so divide the available people that flourishing interest or age groups are made impossible. That is of concern to every Christian who is aware that pagan secularism is making steady gains in our communities.

Imagine a group of pastors sitting down to plan for the best use of the resources of all their churches, considered as one Christian enterprise. No doubt their town is overchurched. They know that. But consolidations take a long time in coming. The individual churches are not sufficiently "broke" yet. Meanwhile something constructive might be done about other mergers besides the morning service. One church has a modern parish house with individual Sunday school rooms. Another has a going dramatic group, a third a live Scout troop. Another has a warm and popular evening service. One has an early communion service each week.

We Have the Resources

No parish has all of these things. But the parishes together now have resources to meet most needs. Why cannot the pastors present all these activities as an extension of the program of each parish? Why cannot they declare plainly that any member of any parish may take part in any of these activities in full loyalty to his own parish? That would not hurt the churches and it would strengthen Christianity. It would immediately reinforce the Christian faith and strengthen its front against competing secular attractions.

To be sure there is already in many communities a great deal of free trading of a kind. The membership and often the officers of active parish groups are drawn from many other parishes. But this is done surreptitiously. It is overhung by a cloud of guilt. It goes forward, like smuggling, without approval. Sometimes pastors openly disapprove. Rarely is it done with the public sanction of the ministers concerned or of their trade association. The fact is that this interchange, like our interchurch cooperation, is held back by the fear that one parish may get more advantage than another from it. But why not recognize what is going on and make capital out of it?

If there is a special united service on Thanksgiving Day or Good Friday, we ought to pick the church most suitable for that service and develop a tradition for that service in that church. Instead we pass the service around until the service itself passes out. Similarly we "pass around" radio time, summer union services and Lenten meetings. We are afraid to allow one church to make a good thing of it. But could we not train the people of one parish to feel that a service in another church can be truly a part of their program in which they should take pride?

It is possible to train parishioners to feel that way. We can teach church members to engage in cooperative activities year after year in such a way that they will yet be grateful to their own parishes for enriching their outlook. Of course some people will transfer to the church where the young people congregate and others to the parish with the strong men's club. They are doing that now. But if pastors do not high-pressure those from other parishes to join their church and if each church offers some specialty, there will not be much net change in church membership nor will bad feeling be caused by it.

Where This Plan Is in Effect

In Manchester, New Hampshire, the Scoutmaster and a third of the Scouts in the First Congregational Church are active members of Grace Episcopal Church. The Scoutmaster of the Franklin Street Congregational troop is also a member of Grace. At one time the president and the secretary of the Franklin Street young people's group were members of Grace. The Grace men's club met for a year and a half with the First Congregational club in the Congregational parish house. During that time, from ten to fifty men were added to the usual attendance of eighty. The combined club staged three good programs including an address by Norman Thomas and an uproariously humorous talk by a Roman Catholic civilian chaplain. Such programs are not possible for individual churches. Grace Church recommended to its people the Merrimack Street Baptist Church's evening service from June through September. Thus it continued its own service that heretofore had simply closed down. It also joins the summer union services of eight Protestant churches at eleven o'clock, while maintaining its own at eight and nine-thirty. It makes full use of many interchurch programs. Its people are used to stepping out of their own buildings to some other church. They know they will find many of their fellow parishioners as well as other friends there. Yet they are more rather than less fond of their own church as a result of these experiences. That would be true of members of most churches.

Interchange of Benefit to All

On the other hand, members of other churches are freely admitted to participate in Grace parish life. The pastor of a smaller Presbyterian church near by has been added to its salaried staff on part time. He preaches at the three Sunday preaching services every other month. He has charge of the young people's work and performs many pastoral services. The young people from his parish have joined up with the Grace group. The present president of the combined group is a Presbyterian. Episcopal young people go to the Presbyterian youth conference and vice versa. The monthly evening communion service is sometimes according to the Episcopal, sometimes according to the Presbyterian rite. But it is always the Lord's Supper! Similarly the boys' choir, the Order of Sir Galahad, the Girls Friendly Society and the church school draw young people of many churches. No pressure is put on anyone from another parish to

join Grace. But everyone is expected to be a worshiping member of *some* parish. This is important. The full program of the Christian church must be presented, but it need not and generally cannot all be offered under one roof.

This is the announced policy of one parish. It has gained for that parish increased vitality and a reputation for an inclusive type of Christianity. It would be a good thing if such a policy could become the announced policy of a community of parishes. Much educational work would of course have to be done. The point of view of ministers and people must be changed. They must learn to think in terms of community needs and total Christian resources instead of an isolated parish program. If they did that a long step would be taken toward practical unity in the local community. The Christian enterprise as a whole would be strengthened and the next generation of Christians will have already experienced a larger unity.

So let us break down the tariff walls between the churches! Let ministers negotiate reciprocal trade agreements! Let us all promote free trade among the churches!

What Has Happened to UNRRA?

By Samuel D. Marble

ONE YEAR ago the United Nations met to form a new organization known as the United Nations Relief and Rehabilitation Administration. UNRRA was thus the first operating international agency to come out of the war. This relief organization was praised as our primary and most positive opportunity to demonstrate the constructive principles we were fighting a war to establish. Statesmen and journalists pointed out that the coming world organization was being created step by step, agency by agency, and that the new relief administration was another milestone along the way, destined to become a sort of permanent welfare department on a world scale.

Nine months later UNRRA met for a second session in Montreal. This time predictions for the future were less florid and optimism was in check. Ominous difficulties had begun to intrude. The significance of the agency as a test of the whole future of international concord was more soberly understood. Richard K. Law, British minister of state and a member of the council from the United Kingdom, had this to say:

> If this, the first venture in practical peacetime cooperation among the United Nations, fails, nothing is going to succeed. Problems of even wider import than those we are discussing here will remain unsolved. Problems of military security and political security, problems of social betterment and economic stability—all these problems will be unsolved unless the United Nations show themselves capable of solving this more limited problem which faces us now. . . . Cooperation among the United Nations cannot be selective. You cannot pick and choose the subjects on which you are going to cooperate. We have got to cooperate over the whole field. If we do not do that, I greatly fear we shall not in that event be able to cooperate over any part of it.

Mr. Law's fears were not untimely. The great, fundamental problems of UNRRA have not been solved, and the general cooperation of which he spoke has not been forthcoming. To date the agency has failed to do the job the people of the world expected it to do. Although it still has important plans for the future in helping displaced people back to their homelands and although it is doing some health and refugee work in Italy and elsewhere, yet this is only a fraction of the task that even its less sanguine backers had hoped a year ago the agency might perform. Part of the disappointment doubtless is born of the fact that journalists and foreign propaganda broadcasts have built up a roseate picture of what UNRRA could do. Nevertheless, there are presently at work strong forces for its undoing. The acids of national interest are eating away at the substance of international cooperation.

The Cold Russian Shoulder

No one can properly understand UNRRA's present circumstances without taking into account the fact that Russia, that disproportionate third of the Big Three, has not been a strong backer of the agency. Or, if the U.S.S.R. has cherished its success, as a few people suggest, then the ways of the Soviet are even more devious than diplomats have already drawn them for our confusion. If the attitude of the Russians is to be judged purely on the basis of performance, consider the following:

One year after the creation of the agency, Russia is the only eligible country which has not submitted schedules of her relief requirements. She has thus far not permitted UNRRA representatives to go into portions of Poland occupied by the Red army. She has insisted that no computation be made for the needs of persons east of the Curzon line. She has not permitted representatives to go into other areas of the United Nations liberated by her armies. She has not made her apportioned contribution, although this apparently could be done by simply transferring credits already granted her by this country. Nor has she yet paid her share of administrative expenses. Further, UNRRA aid has been rejected by such governments as Czechoslovakia and partisan Yugoslavia, and the foreign policy of these nations seems to bear about the same relation to Russia's as a tail does to the kite.

Services Declined

When appointments were being made to the administration's staff, the Soviets were passive, asking only one important post for themselves. Accordingly, a Russian was assigned to what seemed at that time to be a key post, that of "chief of the bureau of areas." That bureau was to determine the regions in which UNRRA was to operate

—or perhaps more accurately, the areas in which it was not to operate. The fact that most of the European nations have eliminated themselves as recipients of relief services has now made this bureau virtually functionless.

Sadly enough, the nations of central Europe are not the only ones that have declined UNRRA's welfare services. In the west the governments of France, Holland, Belgium and Norway have all announced that they are not only able to take care of their own problems, but would prefer to do so. After the long night of oppression, the fires of nationalism burn brightly on the Continent, and any power that feels itself strong enough chooses to be proudly independent.

Is UNRRA Really International?

From the standpoint of staff, UNRRA is virtually an Anglo-American organization. Approximately 95 per cent of the field personnel have been recruited from the United States or England. The remaining percentage consists of South Americans or European refugees. These proportions are regrettably unbalanced. Because there are so few representatives of the countries in need, the relief agency in the eyes of oversensitive European statesmen has become a device for exporting agents for American and British interests. Because a majority of the staff are citizens of the United States, the organization is particularly suspect as a tool of the American department of state.

Here is a point to be borne in mind in setting up other international bureaus. The personnel must be so selected as to represent in some proportion all the nations concerned. From this experience we Americans can learn that we must love international organization not only well but wisely. If our affections reach the point of becoming possessive, we deny to others a chance to get a stake in the game of world cooperation.

In this case, however, our affection for UNRRA does not prevent us from having other enthusiasms, and our divided loyalty goes far to explain the muddled state of affairs. Perhaps the decisive reason why the international relief machinery has produced so little is that it cannot meet the competition we have chosen to give it in the form of the American lend-lease organization. This agency is also in the business of giving away supplies which are increasingly for civilian consumption. Probably the United Nations relief administration will never in its lifetime distribute as much material as the lend-lease office has shipped away in one year.

An American Agency Does the Job

The reason why needy nations prefer to do business with lend-lease is that this agency is able to give supplies on a protocol basis. It does not ask for an accounting, nor pry into their use after they are delivered. Since the principal source of all these commodities is the United States there is no reason why Russia, for example, should stand in line to tap her rations through the UNRRA bunghole so long as the barrel is open at the top. There is no reason why she should prepare a detailed justification for her requests when she can have what she wants without going to all the trouble. The relief administration, on the other hand, is bound by a variety of regulations and conventions. There is one rule for UNRRA and another for lend-lease. If, in the world of international conduct, it is possible to think of such a thing as a double standard, then UNRRA must be feminine, for in her case the expectations are far more exacting.

The Office of Foreign Economic Administration, of which lend-lease is a part, is at present transporting supplies to all the Allied nations and to Italy as well. Because the detailed operations of this office are highly secret, it is impossible to say what portion of the materials presently being shipped abroad is for civilian use. However, enough is known to make it clear that the United States, with a virtual monopoly of exportable surplus and means of transportation, is in a position to render the relief agency virtually functionless by diverting supplies through other channels.

Why does the United States, which has played so large a part in creating UNRRA, do no more to strengthen it? The answer is not far to find. We are much less concerned about good international organization than about winning the war. There is increasing uneasiness over the coming victory and a new apprehension about the future. Therefore we prefer to give from our warehouses immediately to the recipient in order that the obligation thus incurred will be directly to this country. It is more than evident that in the critical days ahead we shall need all the bargaining power we can possibly get. Doling out our largess seems to be one way we can get it.

Bargaining for the Future

The riots and violence that have flared up in Europe's liberated countries convince us that when the shooting is over, victory is still only half in our grasp. When the military action is past, the objectives of the war must be sought by other means. In this later stage we can substitute bread for bombs and spaghetti for shrapnel. We not only can—we will. Supplies are now being used to create the kind of governments the Allies want in Europe, and will continue to be so used. Into this picture UNRRA fits uneasily for its charter forbids the use of relief for political purposes.

The weakness of UNRRA lies in its inability to meet the pressure of self-seeking nationalism which is threatening to pre-empt the field. Its strength is founded on and measured by our willingness to observe a moral law which requires that regardless of race or clan millions of suffering people be healed and fed. Its significance for our day lies in the truth that if it fails, then, to use the words of the British minister of state, "nothing is going to succeed."

Strange Insistence

TRANSIENT as quicksilver runs
Elusive youth is fled,
And as it goes the dancing step
Gives way to slower tread.
But strange insistence moves my soul
To gather stardust yet,
Upheld by eager fortitude
No mockery can fret.

ETHELYN MILLER HARTWICH.

BOOKS

Kierkegaard

EITHER/OR, A FRAGMENT OF LIFE. *By Soren Kierkegaard. 2 volumes. Vol. I translated by David F. Swenson and Lillian Marvin Swenson, Vol. II translated by Walter Lowrie. Princeton University Press, $7.50.*

THE CONCEPT OF DREAD. *By Soren Kierkegaard. Translated by Walter Lowrie. Princeton University Press, $2.00.*

THE HUGE task of translating Kierkegaard into English is drawing toward completion, thanks chiefly to the translators and the publisher here represented. Other translators (Dru, Steere and Payne) and other publishers (Oxford, Harper and Augsburg) have played their useful parts, but Swenson, Lowrie and Princeton have carried the bulk of the load. After David Swenson's death, his wife completed the translation of the first volume of *Either/Or*. Of the accuracy of the translation, this reviewer is not qualified to speak, but there seems to be no loss in style or readability. All translations of Kierkegaard seem to labor under the difficulty of a badly written original, however important the substance. Dru, writing privately to Lowrie, spoke of S.K.'s "vile, slovenly style, his clumsy, unnecessary terminology." Lowrie's own felicity with words is such that, I suspect, Kierkegaard's stuff comes out of his mill better than it went in.

Kierkegaard wrote too much. *Either/Or* is one proof of it. It is intolerably verbose. And he wrote too fast—about thirty books, besides voluminous journals and unfinished works, in ten years. It was a tremendous achievement. The product would have been better if he had taken twice the time to write half as much. But he had to do it in his own way, and we must take it as it is. With all its faults, it is worth taking.

Either/Or, first published in 1843, came near the end of the author's pseudonymous period—or one might call it his dramatic period—when he was writing books under the names of sundry imaginary persons. Finding Kierkegaard's thought in these books is like finding Shakespeare's thought in his plays. One cannot ascribe to Shakespeare every sentiment expressed by Macbeth or Othello, or to Kierkegaard all the ideas of "Victor Eremita" or the "A" and "B" who are the ostensible writers of the material in *Either/Or*.

The central point is the antithesis that exists between the esthetic and the ethical principles. No synthesis is possible. Man must make his choice. That is the significance of the title. It expresses an attitude which seems to be characteristic. A fork in the road would be a fitting symbol of S.K.'s chronic situation. He is always coming to forks in the road where there must be absolute renunciation of one way and absolute commitment to the other. He hated Hegel, perhaps chiefly because Hegel's characteristic thought-pattern, "thesis, antithesis and synthesis," always seemed to promise some course which would obviate the hard necessity of making a choice between the forks of a road and would ultimately get the pilgrim to the termini of both. Kierkegaard's idea appears, shorn of all whimsicality and dramatic indirection, in his last publication, *Attack upon "Christendom,"* in which he depicts the absolute antagonisms which must exist between the Christian and the world.

Volume I of *Either/Or* represents the esthetic principle in various applications. Here are eight curious sections, loosely linked by the recurrence of the concepts of the erotic, the sensuous and seduction. Be assured that there is nothing gross in this. The hero of the first section is Mozart, whom Kierkegaard (who admits that he knows nothing about music, and proves it) exalts at great length as supreme among all musical geniuses. The "sensuous-erotic genius . . . in its immediacy can only be expressed in music. . . . In the erotic sensual genius, music has its absolute object." It was Christianity that "brought sensuality into the world" —in the sense that Christianity "recognized it as a principle and power" and by excluding it brought it into existence, though in another sense "that which is excluded always exists before that which excludes it." He learned all this the hard way, by distilling it out of Mozart. He might have learned it from St. Paul (Rom. 5:13), but perhaps that would have been too obvious. The last and longest section of this volume is "The Diary of a Seducer." Here again there is nothing to embarrass the most delicate modesty. The seduction is purely psychological. The objective of this subtle seducer is to stalk his prey by indirect means and imperceptible approaches, become engaged to her, and then induce her to break it off without giving her the slightest ground for blaming him. The mental processes of this patient and introverted wolf are not wholly without interest, but they do not throw much light on the either-or thesis, though they do illustrate a certain form of contemptible and urbane egoism. Kierkegaard really knew as little about love as about music. Since this book was published the year after he broke his own engagement rather abruptly, one wonders whether this technique is what he wished he had thought of in time to use it.

Volume II (which, as a matter of fact, was written first) purports to defend the ethical view of life. It is in the form of "letters" by "B" to "A," the imaginary exponent of the esthetic view. The letters turn out to be three essays, totaling 300 pages, bearing no close relation to A's contributions. The titles of the two long ones are "The Aesthetic Validity of Marriage," which on the face of it seems to deny the antithesis between the esthetic and the ethical, and "Equilibrium between the Aesthetical and the Ethical in the Composition of Personality," which does not in fact provide either an equilibrium or a synthesis. As the author has elsewhere indicated, and as Dr. Lowrie points out in his introduction, Kierkegaard is weak in his defense of the ethical phase, because he did not believe that it could stand alone and viewed it as merely a transition stage to the religious, to which he himself had passed.

The book as a whole, therefore, may be said to present an ingenious and somewhat whimsical exposition of two ways of life that won't work.

The Concept of Dread, published a year later than *Either/Or,* is still pseudonymous—by "Virgilius Haufniensis" —but the disguise was intentionally transparent, and Lowrie calls it S.K.'s "first completely serious book" and his "first effort at 'direct' communication." Here he evidently speaks with his own voice, though from behind a mask through which his own features may be clearly seen. Whimsicality therefore is no part of the method, unless one sees a flicker of it in the verbosity of the subtitle: "A Simple Psychological Deliberation oriented in the Direction of Original Sin." By his own definition of terms, a psychological approach is inadequate, for psychology treats sin as an object of scientific curiosity which, even if antipathetic, lacks ethical seriousness. Kierkegaard warns psychology to "stay within its bounds." He himself does view sin with ethical seriousness and with a full sense of individual responsibility for it—so much so that he sees the guilt of sin coming into

the world afresh with every man through his own free act, even though man inherits a predisposition to sinfulness which does not in itself make him guilty. "Dread," which is always directed toward that which is desired as well as feared, represents a state of "trammeled freedom" intermediate between the possible and the actual. In spite of much confusing terminology, this little book represents some of Kierkegaard's clearest and most original thinking and is studded with memorable passages.

W. E. GARRISON.

Books in Brief

THE NAVAJO AND PUEBLO SILVERSMITHS. *By John Adair. University of Oklahoma Press, $4.00.*

The Navajo is by nature an artist. He has imagination, love of symbolism, and an appreciation of form for its own sake. In his elaborate ceremonials—sometimes miscalled "dances," though dancing is a very small factor in them—he employs stylized verbal forms and ritual acts for their symbolic value and magical potency. But in certain non-ceremonial dances he uses a similarly patterned procedure just because he likes it. A well designed pattern, whether in acts or objects, gives him pleasure. The designs of Navajo blankets are primarily decorative, not symbolical, though particular items in the design may be said to "represent" lightning, clouds, or what not. So, the designs in Navajo silver (barring a few rather obvious ones) do not have "meaning"; they are merely the maker's idea of good design. Mr. Adair's book, based on a thorough study both in the field and in the museum, gives a detailed history of the development of this craft among the Navajos and at Zuñi, Acoma and the Rio Grande pueblos, with many pages of very beautiful illustrations. As an intelligent student of social history, he considers the relation of this craft to other interests and experiences of the tribes concerned, to commerce and migration among the tribes, and to contacts of the Indians with Mexicans and Anglo-Saxon whites. Persons who think the Indian "never changes his ways" should meditate on the fact that Navajos and Pueblos did not know the art of silversmithing earlier than 1850 (possibly even 1870). Apparently they learned it from the Mexicans—and bettered the instruction.

PHILADELPHIA LAWYER, AN AUTOBIOGRAPHY. *By George Wharton Pepper. J. B. Lippincott & Company, $3.75.*

Senator Pepper of Pennsylvania is, we believe, the only layman who ever delivered the Lyman Beecher lectures on preaching, at Yale. His professional duties have been heavy, both in the practice of law and as a professor in the University of Pennsylvania law school for twenty years, and he has been active in many public services, but his interest in the church has been unfailing. While preparing the Yale lectures he was attending a daily service (Episcopal) at 7:45 a.m., and then spending forty minutes on the lectures before beginning the day's work at 9 o'clock. He also taught a Bible class and a mission study class and wrote a devotional book, *The Way,* which passed through several editions. In his autobiography he is very frank about these matters, but does not devote much space to them. The story of his life touches so many events and people of importance that it has value as collateral reading in American history. It contains so much of the distilled wisdom of experience in regard to courts, judges, the administration of justice and the practice of law that it would be worth any young lawyer's reading as part of his professional education. To those who are neither lawyers nor students of history, it offers the equivalent of several hours of good conversation with an accomplished and delightful gentleman and an amazing collection of good new stories about the great and the near-great of our time. Pepper's inside story of the fight against the peace treaty of 1919 and the covenant will annoy those who still insist that only the malice of Lodge and the bitter partisanship of a little group of senators kept us out of the League.

THE MIDDLE KINGDOM: POEMS, 1929-1944. *By Christopher Morley. Harcourt, Brace & Company, $2.00.*

These are the best Mr. Morley has done in the past fifteen years—author's selection. Wit and cleverness are in all of them, poetry in some. Mr. Morley is so much afraid of being solemn that he scarcely dares to be serious. When he is, he proves that his gift is as authentic in poetry as in fiction. But the prevailing mood in these verses is that of determined cleverness. Many are not poems in any of the legitimate meanings of that word, but rhymed (or unrhymed) squibs that would be most at home in the *New Yorker,* where some were first published. The avoidance of pomposity and conventional lyrical prettiness is greatly to be praised. But the clever manipulation of triviality may also be pressed to the point of diminishing returns. Remember "airy, fairy Lilian."

Books Received

The Devil's Lie No. One Exposed. By Evangelist Axel B. Ost. Author, Palisades Park, N. J., 75 cents. With revivalistic vehemence the author refutes what he believes to be the dangerous and widely held heresy that "a sinner once saved can never be lost" whether he lives right or not.

The Man from Oregon. By Charles E. Schaeffer. Heidelberg Press, Philadelphia, $1.50. Biography of John Gantenbein (1824-1916), pioneer missionary of the German Reformed Church to Oregon.

Personal Crisis. By Carl Heath Kopf. Macmillan, $2.00. This is far from being a book of sermons, though each chapter begins with pertinent passages of Scripture and ends with a prayer. The author wisely discusses the various personal crises (beginning with the critical event of being born) which every individual must face. These are such as the choice of life's highest loyalties and goals, marriage, the selection of a vocation, the chances of failure and success, temptation and sin, and the effects of war on personality. Remember this as one of the really good books for youth coming to maturity or for those a little older.

As the Day Begins. By Elizabeth McE. Shields. John Knox Press, Richmond, Va., $2.00. A book of morning devotions for boys and girls, with a page for each day in the year.

The Beloved Son, The Life of Jesus for Children. By Blanche Shoemaker Wagstaff. Bruce Humphries, $1.00. The story of Jesus simply told in about one hundred rhymed couplets.

Against the Current, The Life of Karl Heinzen. By Carl Wittke. University of Chicago Press, $3.75. (To be reviewed.)

As Jesus Grew. By Pearl Hoose Doughty. Abingdon-Cokesbury, $1.25. This is the teacher's book for a course of study for third or fourth grade in the weekday church school.

PAMPHLETS

Volmatic Revenue and World Peace. By Otto Cullman. Volmatic Revenue, 127 N. Dearborn St., Chicago, 25 cents. Abolish all taxes and let government be supported by *vol*untary and auto*matic* payment for the services it renders.

Christ and Our Enemies. By Stephen Hobhouse. Fellowship of Reconciliation.

Southeast Asia. By Raymond P. Currier and Constance M. Hallock. *The American Indian.* By Bertha M. Eckert. Friendship Press, 25 cents each. Both of these are discussion and program guides for adults.

World Calendar versus World Religion. By Carlyle B. Haynes.

Pacific Union College Press, Angwin, Calif. An Adventist publication aiming to show that proposed calendar reforms which would introduce an intercalary day and thus break the rhythm of the Sabbaths would be "contrary to the law of God."

Between Two Worlds. By Elliott Field. Friendship Press, 25 cents. A one-act play of American Indian life today.

Understanding the Book of Revelation. By William R. Moody. Faith House, 1110 St. Paul St., Baltimore, 50 cents.

The Chinese Church, Partner in a World Mission. By Y. Y. Tsu, bishop of Kunming. Friendship Press, 25 cents.

Upon Thee, O Lord, I Daily Call. By Charles Haddon Nabers. Keys Printing Co., Greenville, S. C., 35 cents. A thought and a prayer for each morning. These messages are selected from those which the author, minister of First Presbyterian Church, Greenville, S. C., has delivered by radio over WFBC during the past ten years.

CORRESPONDENCE

How to Help Dr. Schweitzer

EDITOR THE CHRISTIAN CENTURY:

SIR: Your tribute to Dr. Albert Schweitzer is well deserved. This remarkable man has added new luster to the glory of Christian missions. His hardships during this present war because of being cut off from his source of supply should be more widely known. They include the lack of some of the commonest necessities of life. A number of American churches, among them my own, have during this year sent offerings to support Dr. Schweitzer's work. These offerings are received and forwarded by Prof. Everett Skillings, Middlebury College, Middlebury, Vt.

Community Church, ORVIS F. JORDAN.
Park Ridge, Ill.

Professor Calhoun Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate the friendly notice you have given in four recent issues to the report of the Commission on the Relation of the Church to the War in the Light of the Christian Faith. In especial, I welcome your generous editorial comments of December 6, 1944, and January 24, 1945, and I have no doubt that my colleagues are equally appreciative. It goes without saying that no one member of the commission can fairly be credited with more than a contributory share in a job that represents, as fully as possible, the work of the whole group. Perhaps this is a suitable chance to say publicly what I have said very many times in private: that I cannot conceive a group as large, diverse and vigorous as this one that could have worked together more devotedly or with more complete transcendence of factional concerns. I am very proud to have had a part in their labors.

The resulting report you have appraised with real generosity. It may be in place to comment briefly on three of the points to which you give attention in your editorial of January 24.

1. You have rightly stressed our efforts to state clearly what we believe to be true concerning divine judgment, divine will and the war, and especially our inability to regard the war as deliberately willed by God to punish men. You are right also in ascribing to us the conviction that divine judgment is "the inexorable consequence of man's disobedience or defiance of the will of God." But in two respects I think we should put the matter a bit differently from the way you have stated it. (a) We do not say that "the war is God's judgment," but that God's judgment can be discerned in the war—along with many other factors that we have tried roughly to distinguish. In especial, we have held rightly or wrongly that divine mercy is discernible in the war as truly, though not as obviously, as divine judgment; and that divine judgment itself is redemptive by intent, and at least possibly redemptive in effect. This is crucial for our understanding of the relation of God to the war. (b) With divine judgment understood in this manner, we should not deny but affirm that God's judgment does spring from his will. We try to draw our line not "between God's will and God's judgment," but between those aspects of the war in which we believe his will and judgment are directly manifested (see, e.g., the report, pp. 31, 32, 34-36), and other aspects of the war which we believe are not directly willed by him. We see unity in God's action, but immense complexity and disunity in the war, wherein God, nature and man are all at work.

2. I am afraid the judgment of the commission still would not accept with you "the thesis that war, in Christian terms, is hell." Whatever may be the emotional persuasiveness of this thesis, theologically there are conclusive reasons against it. The most conclusive is that hell, as the church has ordinarily conceived it, is unqualifiedly evil, endless and irremediable. Hell is permanent alienation from God, "eternal damnation." War is none of these. You and we are agreed that by the power of God war may, and we trust will, be brought to an end. Moreover, war even while it goes on is not unqualifiedly evil. How monstrous we believe it to be is set forth in some detail (e.g., pp. 16, 18-19, 34, 48-53, 66-69, 73). But not even the pacifists among us refuse to recognize that in the welter of war there is good also (pp. 36-38, 40, 52). We have even made bold to affirm, as an essential tenet of our faith, that God's redemptive mercy can be recognized in the midst of the war (pp. 36-38). These things cannot be said about hell, without changing so fundamentally the accepted meaning of that term that its continued use in the sense that you have in mind can lead only to confusion.

The confusion, moreover, is not merely adverse to clear thinking but dangerous to moral insight. If the belief should become general that war is in fact "a vast situation which can only be called hell, and whose activities can be called neither right and good nor wicked and wrong," it is hard to see on what ground one could fairly regard the conduct of some of the denizens of that hell as morally preferable to that of others, or even as liable to moral appraisal. That you do so is amply—and reassuringly—clear. As my colleague Bainton points out in a supplementary document for the commission (*Social Action,* Jan. 1945, pp. 59, 66), and as your recent editorial, "Can the War be Saved?" surely implied, you are not ready to write off the whole thing as a morally neutral nightmare, in which moral discrimination and exhortation are meaningless. In hell they would be just that.

3. Your disappointment over our failure to resolve the issue of pacifism and non-pacifism in the church I can quite understand. It is not really the case, however, that "the issue was, from the beginning, laid aside." On the contrary, it was from the beginning an ever present factor in our planning and conduct of what we understood to be our task: an attempt to define, primarily in theological terms, the bearing of the Christian faith on the wartime status and duties of the church. The statement on which we finally agreed could not have taken its present form had not pacifists and non-pacifists worked together, with some tolerably plain speaking on both sides. It is quite true that we did not engage in a frontal attack upon an issue that, for discussion thorough enough to be of much use, would have required far more time than we could command. Such discussion, as you rightly urge, is much to be desired, and I too hope that in due course it may be undertaken by a suitable study group.

At the same time, I venture to think that our findings do "mark at least an advance toward . . . a solution." Before an issue of this sort, rooted deep in the lives and not merely among the ideas of a serious group of fellow Christians, can very profitably be debated, it is necessary that a directly relevant body of common presuppositions be discovered and clearly stated. After a fashion, we have tried to do this preliminary job in two ways:

by formulating in the report itself a statement of our common convictions and of the lines on which we differ, and by offering in Professor Bainton's supplementary historical study, for careful examination and discussion, a fine scholar's appraisal of the parts that pacifism and non-pacifism have played in the life of the church until now. We believe that both of these results of our labors contribute new and, in some respects, essential groundwork for more fruitful consideration of "the questions raised by pacifism." In such further consideration, I have no doubt that members of this commission will take their full share.

Yale Divinity School, New Haven, Conn. ROBERT L. CALHOUN.

From Congressman Mundt

EDITOR THE CHRISTIAN CENTURY:

SIR: Word has come to me from good friends of mine among the clergy in South Dakota concerning an editorial in The Christian Century of January 24, alleging that Congressman Case and I were endeavoring to secure federal money to support church schools in violation of the established American rule of maintaining the separation of church and school.

Let me hasten to assure you that I am fully as much a believer in the separation of church and state as is anyone on your staff. As a Methodist, a Mason, a Shriner, and for more than a dozen years a teacher or school administrator in our public school system, I have a background of experience which supports that conviction.

Your editorial apparently refers to a misconception based upon testimony which Congressman Case and I gave several years ago before the House appropriations committee seeking to make some form of education available to Indian children who would otherwise be deprived not only of educational opportunity but of decent and wholesome living conditions.

Congressman Case has supplied me with a copy of his letter to you under date of February 6 which I feel confident will explain our position clearly. I am taking the liberty of enclosing a marked copy for each of you of the report of the special House committee to investigate Indian conditions. I was the vice-chairman of this committee and served as acting chairman during most of the hearings while the report was being prepared. I hope you will give thoughtful consideration to our committee recommendations concerning the great need for missionary services on our Indian reservations.

In our tour of the Indian country, we found several missions doing a good piece of work in giving spiritual uplift to the Indian people, but by and large our Indian population is sincerely suffering from lack of proper associations with Christian missionaries and leadership. The Catholics and Episcopalians seem to have done the most to meet this aching void and here and there we ran into a Presbyterian, Lutheran or some other mission. But your paper could render a great service to the Indians of this country by helping to encourage our churches to take positive action to meet a situation which is being neglected to an alarming degree.

House of Representatives, Washington, D. C. KARL E. MUNDT, Member of Congress.

From Congressman Case

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial in The Christian Century of January 24 entitled "Public Money Diverted for Catholic Schools" has produced several letters for me—notably, one from the South Dakota council of churches and Christian education.

I am quite sure that whoever wrote the editorial is not familiar with the educational problems in the wide open spaces of our Indian reservations in the west. In my district, which comprises the western half of South Dakota, there is a woeful lack of educational opportunity for many children, both white and Indian. This particular appropriation has to do with general education, and deals with *care* and not with tuition.

At the same time, even if it did deal with tuition and even if I knew that going to a mission boarding school would mean exposure to a little religious training, I would still be for the appropriation. This lack of opportunity is even more distressing in the field of religious education.

I presume that in practically every case, the orphans, semi-orphans or even the children who go to this mission school because there is no other public school within practical distance for them to travel, come from Catholic homes, for the simple reason that the Catholic Church has done more to maintain its churches in the Sioux Indian country than have the Protestant denominations.

If there were Protestant boarding schools being operated in the Sioux reservations, they would have the same eligibility for contracts for some of these underprivileged Indian children that the Catholic schools have. And, as I said in my letter to the council, Protestant boarding schools in other states are receiving some of the money appropriated.

Do you see in the G.I. Bill of Rights a threat to the time-honored principle of separation of church and state? There, the government is going farther and paying *tuition*, as well as subsistence, and the head of one church school after another wrote members of Congress very strongly urging that we watch the legislation carefully to prevent them from being excluded from its opportunities to school the returning veterans.

The lack of educational opportunity, including religious education, in western Indian reservations is a stark, cold fact. My own feeling is that the efforts of Christian-minded people should be devoted to increasing and not decreasing the opportunities for education—including religious education.

House of Representatives, Washington, D. C. FRANCIS CASE, Member of Congress.

[Our point was that $146,500 of public funds is being used for mission schools, in violation of the 1917 law that "no appropriation of the treasury of the United States should be used for the education of Indian children in any sectarian school." Both congressmen from South Dakota seem to be giving excellent reasons for the violation of that law.—THE EDITORS.]

Sunday Evening Leadership

EDITOR THE CHRISTIAN CENTURY:

SIR: On a recent Sunday I was a guest at an evening meeting of a local C.I.O. union. On one floor was dancing, of a quiet and refined type, with young white couples and Negro couples dancing in the same room. In an adjoining room was an attractive sandwich bar, and a number of people were enjoying a snack. On the floor above approximately 100 highly interested workers of both races, mostly young people, were listening to an excellent talk by Congressman Coffee on "What to Do with Germany." The questions were intelligent and the whole atmosphere was healthy.

Of course, there was not even the suggestion of a religious note. But as I sat there I could not help wondering whether the church is losing its leadership.

Washington, D. C. WILBUR LA ROE, JR.

Can This Be America?

EDITOR THE CHRISTIAN CENTURY:

SIR: This morning's paper brings word of the army court martial of Pvt. Henry P. Weber at Camp Roberts, Calif. He has been sentenced to hang for his conscientious scruples against army drill. "I am interested in a world in which all men can live peaceably," he says. "To be a good soldier you have to learn to hate and kill. I am willing to do anything I can to get the war over, as long as I do not have to kill other people."

The afternoon papers now bring word that Weber's sentence has been commuted to life imprisonment at hard labor. At least the state will not have the blood of this man upon its hands. But does this lessen the crime against him? Has he done wrong in that he has put his conscience above the state?

It is said that Emerson once stopped a lynching in his native village by asking, "Can this be Concord?" May I now ask, "Can this be America?"

New York, N. Y. WALTER HARDING.

NEWS *of the* CHRISTIAN WORLD

Back Conscription In Canada Election

Winner of North Grey Contest Favors Total Draft—Catholic Hierarchy Calls for Internal Peace

TORONTO, Feb. 6.—Gen. A. G. L. McNaughton, Canadian minister of defense since the resignation of Col. J. L. Ralston last November on the conscription issue, was defeated on Feb. 5 in the North Grey, Ont., by-election by Garfield Case, Progressive-Conservative candidate. Mr. Case polled 7,338 votes; General McNaughton, 6,099; and Air Vice-Marshal Earl Godfrey, the Cooperative Commonwealth Federation's nominee, 3,136. The North Grey riding had been opened by the Liberals in order to give General McNaughton a seat in Parliament for the final session before a general election is held. Premier King had appealed to the opposition parties to allow the minister of defense to take his seat without a contest. It is unlikely that Mr. Case will have an opportunity to sit in the Parliament to which he has been elected, for in view of General McNaughton's defeat it is expected that Mr. King will dissolve Parliament and call for an early election. The earliest possible date would be April 9.

* * *

Charges Fly in Campaign

Bitter recriminations marred the later stages of the campaign. John Bracken, Progressive-Conservative leader, himself without a seat in Parliament, charged that the government's reinforcement program was "wholly inadequate to meet the conditions of active warfare." A further charge, gratuitously brought forward, that some Canadian troops drafted for overseas service had thrown rifles and ammunition overboard en route, was repeated in greatly exaggerated form by Senator Wheeler in the United States Senate. General McNaughton replied that needed reinforcements for the Canadian army are ahead of schedule, that 8,500 conscripted draftees are now in England, and that thorough investigation revealed that one demented man had thrown his rifle and kit overboard. He challenged Mr. Bracken to substantiate his charges. While a fixed number of draftees (16,000) has been conscripted, the order-in-council provides for further conscription as conditions demand. The desertion of 6,300 draftees on the eve of being sent overseas has still to be dealt with, and most of them have still to be found.

* * *

Conscription Is Upheld

The conscription, or "reinforcement," issue was the major factor in the by-election. General McNaughton was defeated by the party of total conscription. Each party blames the other for precipitating an election at the climax of fighting in Europe. The Progressive-Conservatives claim that the vacillation of Premier King on manpower and conscription is a rejection of the total war now needed, and a major cause of national disunity. The Liberals assert that it is they who are holding the delicate balance of Canadian unity, and blame the Progressive-Conservatives for contesting the election on the reinforcement issue which had been settled by Parliament after long and thorough debate last December. Premier King charges the C.C.F. with splitting the vote "of those who are opposed to reactionary forces."

* * *

Liberal Party Favors Social Security

The Liberal government faces the coming election probably strengthened in Quebec by the determination of the Progressive-Conservatives to have total conscription, but weakened in the other provinces because of general dissatisfaction with the "compromise conscription" now in force. Should the development of the war put the conscription issue in the background, the Liberal party's strong advocacy of social security would come to the fore. Their family allowance act is to come into effect July 1, and a national health insurance act is planned for the following year.

* * *

Catholics Appeal for 'Harmony'

The Roman Catholic Church has set up a permanent secretariat in Ottawa. It published on Jan. 25 a statement of the national board of the Canadian hierarchy on fundamental principles and their application to the problems of the day. Pleading for internal peace in Canada with "generosity toward all the racial and religious minorities which are spread through our vast country," the statement of the hierarchy complains of inequalities in school legislation. "As long as the same flagrant inequalities exist . . . between the treatment which the province of Quebec has given religious and racial minorities . . . and . . . that which the other provinces have imposed upon them, it appears to us useless . . . to hope to see reigning in our midst that mutual confidence which is indispensable to the peace and prosperity of the nation." The statement ends with this appeal: "We exhort all our fellow citizens of every religious denomination to avoid and . . . to silence all the provocations of hatred, discontent and mutual misunderstanding."

* * *

Interchurch Committee Established

An interchurch committee on Protestant-Roman Catholic relations has been set up by the major Protestant communions in Canada. The Anglican, Baptist, Presbyterian and United churches are represented by ten members each, five of them being ministers and five laymen. The Lutherans, the Evangelicals, the Disciples and the Salvation Army have been invited to appoint two representatives each. Prof. George A. Cornish of Toronto is executive secretary and coordinator of research work. It may well be that in time the work of this committee will be taken over by the Canadian Council of Churches. For the present it will report back directly to its constituent communions.

G. P. MACLEOD.

2,400 Ministers Meet in Columbus

State Pastors' Conference Attacks the Law Which Permits Churches to Stage Collective Gambling

COLUMBUS, OHIO, Feb. 8.—Over 2,400 ministers attended the Ohio Pastors' convention at the end of January. This "last meeting for the duration" had among its speakers Halford E. Luccock, Oscar Blackwelder and A. L. Warnshuis. Gov. Frank J. Lausche, members of the Ohio legislature, five state supreme court judges, 30 public officials and over 1,000 other people attended a banquet at which pointed reference was made to the fact that the Ohio council of churches represents quite a number of Protestant citizens. Francis B. Sayre, diplomatic adviser to the director general of the UNRRA, was one of the principal speakers. He declared: "We must build the World War II peace on Christian fundamentals." C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, spoke on the need of religious education in the home. Governor Lausche, in his welcoming address, asserted that the ministers and churches must be the prime builders of a decent society.

* * *

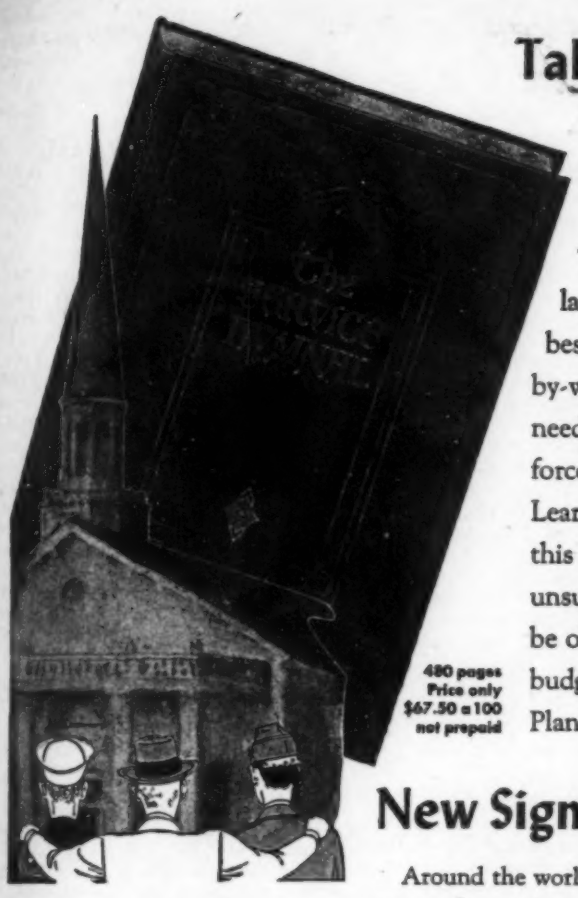
Want Churches Represented At Peace Table

The public affairs department of the council got the convention's approval for a motion asking the Federal Council of Churches to urge the government to appoint a Protestant representative to be present at all peace negotiations. The name of E. Stanley Jones was suggested. It was also voted that a permanent Fair Employment Practices Committee should be established, and that Congress should be requested to postpone any action upon compulsory military training until after the cessation of hostilities in Europe and the Pacific. The state general assembly was requested to repeal the clause in the gambling law which exempts churches and non-profit or charitable organizations from the penalties of the law (permitting bingo games), and was urged to make it illegal to sell liquor in the vicinity of any public school, church, or Y.M. or Y.W.C.A. in Ohio.

* * *

Refuse Approval Of Wallace

Some resolutions that were rejected were also of interest. A resolution favoring the extension of the franchise to youth 18 years of age and over was defeated. It was argued that this proposal was being pushed by the liquor interests so they could legally sell intoxicants to 18-year-old young people. It was also pointed out that such action would lead to lowering the legal age limit for securing marriage licenses. The convention refused to bring to vote a resolution favoring the appointment to the cabinet of Henry A. Wallace. Lincoln Long, pastor of Toledo's Collingwood Presbyterian Church, was elected chairman for the 1945 Ohio pastors' con-



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vention, succeeding Charles L. Seasholes of Dayton.

* * *

Ready to Cut Wide Swath

The reception of Michael Joseph Ready as the fifth Roman Catholic bishop of Columbus was given the most complete news and picture coverage seen in this city since Pearl Harbor. Bishop Ready was general secretary of the National Catholic Welfare Conference in Washington, D. C., for the past eight years. During that time he was interested in the pressure exerted upon Congress to withdraw Protestant missionaries from South America. His consecration in Washington was attended by ambassadors, cabinet members and congressmen. His installation in Columbus was widely publicized and the public reception was attended by many dignitaries including Governor Lausche, a member of the Roman Catholic Church, although Mrs. Lausche is a Methodist. One Protestant clergyman observed: "Bishop Ready is one of the most attractive men I have ever met. I predict he will cut a wide swath in Columbus."

* * *

Dayton Catholic Institutions Demur on Bills

The city commissioners of Dayton encountered Protestant opposition when they settled a Catholic parochial school water bill of $28,720 for 35 cents on the dollar. The bill had accumulated over 22 years. Administrators of the parochial school claimed that in 1920, when Catholic Calvary cemetery officials sold four and one-half acres of land to the city for $5,000, some city officer verbally agreed not to charge parochial schools for water. Public schools and institutions are obliged to pay their water bills. The statute of limitations would have demanded a 50 per cent payment, which the Dayton ministerial association claimed should have been paid. In December 1944, Catholic St. Joseph Orphanage asked the city commissioners to settle a $9,044 water bill for $1 and henceforth to levy no charges against the institution for water. Resolutions opposing the proposition were voted by the Dayton and Montgomery county ministerial associations, the executive committee of the church federation, the Lutheran laymen's league and many congregations. To date the commissioners have not settled the issue, and the orphanage is not paying the water bill.

* * *

And So Forth

The formation of a new Columbus council of churches seems assured. The committee under the chairmanship of George Lackland, pastor of the Indianola Methodist Church, has carried the plan through to its final stages. The Presbyterian churches of Columbus have pledged one-third of the required budget.

J. Carlton Babbs

Chaplains Study Postwar Service

More than 100 Protestant chaplains recently attended a two-day conference at Central Union Church in Honolulu studying ways of continuing in peacetime the same type of service they have been rendering in war to men in service.

Searle Stresses Need for Unity

New York Federation Executive Appeals for Protestant Cooperation—L.I.D. Notes Its 40th Year

New York, Feb. 9.—In an editorial in *Metropolitan Church Life*, Robert W. Searle, general secretary of the Greater New York federation of churches, asked, "Why bother about Protestant unity?" Dr. Searle maintained that although all of us believe in it and want it to come about, we are unwilling to pay the price for it. Enemies of unity are sentimentalism, ecclesiastical arrogance and snobbishness. Jesus prayed for unity, he said. A divided church is a "glaring denial of the gospel," and without it, "sooner or later America will lose its democracy and without it the world will plunge deeper into the abyss of self-destruction." Unity is neither uniformity nor merger, he declared, but is "the willing association of individuals and churches to plan and practice a common responsibility." Dr. Searle was re-elected yesterday as executive secretary of the Greater New York church federation for the tenth consecutive year.

* * *

U.S.O. Celebrates Fourth Anniversary

Over 1,000 people gathered at the Waldorf-Astoria Monday noon to celebrate the fourth birthday of the United Service Organizations. As the organization entered its fifth year there were 2,775 clubs and units which were hailed as of "inestimable value" to the army and the navy. Officials called for the continuance of the organization for at least two years after the "final armistice," to assist service men and women back to civilian life and to aid disabled veterans. Chester I. Barnard, the president, said: "No matter what happens now we have demonstrated that it is possible for us to perform a united service without relinquishing the special and particular points of view of our faith and philosophy to work constructively together to make a total American undertaking. In the long run this accomplishment may be more important than anything we have done, for unity amid diversity is a fundamental problem of world peace." Estimated U.S.O. expenditures for 1945 are $56,000,000.

* * *

Protestant Unity Is Stressed in Churches

Throughout the city Sunday the theme in many churches was "Protestant Unity." This was the result of the emphasis on the Protestant council Sunday. Over 100,000 leaflets were distributed in the churches which told of the work of the council and its constituent organizations. Placards were put into all subway cars this week calling attention to the Protestant council campaign. In his sermon, John Sutherland Bonnell at Fifth Avenue Presbyterian Church rejoiced that the "old type of exclusive church" is rapidly disappearing. "Far more attention is being paid today to the truths we hold in common than to the procedures by which we differ. . . . If Protestant Christianity in New York and elsewhere in our nation becomes conscious of its own latent strength, a great contribution will be made to the advancement of God's Kingdom."

* * *

L.I.D. Celebrates Anniversary

More than 500 representatives of labor, educational, religious and civil groups came together at the Hotel Roosevelt on Saturday evening to celebrate the 40th anniversary of the League for Industrial Democracy. Organized originally by Upton Sinclair, Jack London, Clarence Darrow, J. G. Phelps Stokes and some 20 others, the league has had a continuous history of education in and promotion of socialism. As a young college student Harry Laidler attended the first meeting and soon became the secretary of the league. He is still its secretary. Mark Starr, educational director of the C.I.O. and president of the league, presided. The speakers included Upton Sinclair, who spoke from California, Arthur Creech Jones, Labor member of the British Parliament, and Frank Scott, chairman of the Cooperative Commonwealth party of Canada. Dr. Scott declared: "The new political party forms the government in one province, the official opposition in two others, and the most serious threat in the history of Canada to the reign of economic privilege maintained by the two old parties."

* * *

Riverside Church Seeks Funds

Last Sunday was budget Sunday in Riverside Church. The members were requested to pledge $130,200, a rise of $25,400 over the previous year. According to statistics given out last year, 569,000 persons entered this building, most of them to attend services of worship, classes in religious education, fellowship events and other group activities. Dr. Fosdick said: "God helping us and you cooperating, we are going to be so organized here that not a man or woman who went out from us to serve the nation shall fail to have every possible assistance that friendship, medical science and economic opportunity can provide."

* * *

And So Forth

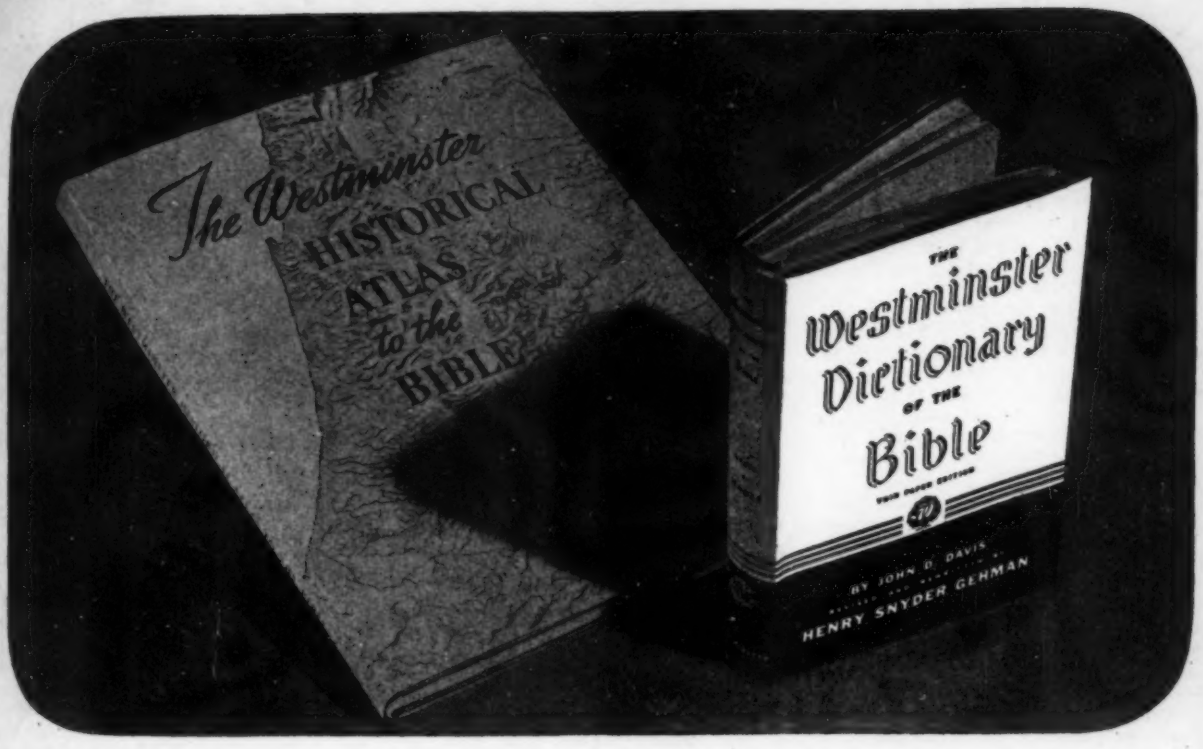
The Bedford Protestant ministers' association of Brooklyn, which elected Negro ministers into its fellowship last fall, plans a series of Lenten services to be held in Negro and white churches alternately, at which ministers of both races will officiate.

A three-day eastern regional conference of the Associated Lutheran Charities was held this week at the Lutheran Inner Mission Society headquarters, led by Ambrose Herring, secretary of the society, and Henry F. Wind of Buffalo, national president.

Huntington Gilchrist, executive of the American Cynamid company, has accepted the chairmanship of a nation-wide campaign on behalf of the Dumbarton Oaks proposals sponsored by the American Association for the United Nations, Inc., formerly the League of Nations Association.

The American Mission to Lepers announced this week that Luther H. Hodges, vice-president of Marshall Field and company, had accepted the chairmanship of the $500,000 fund to be raised to aid lepers throughout the world.

J. Henry Carpenter



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New Papal Nuncio Arrives in Paris

Succeeds Vichy Envoy Opposed by the Resistance Groups—Left Wingers, Catholics Seek New Accord

PARIS, Jan. 11.—Chief event in the religious life of France recently was the arrival of Angelo Roncalli, the new papal nuncio appointed by the Vatican to replace Valero Valeri, who was closely linked in the country's mind with the Vichy regime. Apparently the arrival of the new nuncio was speeded up so that he could take precedence over the other diplomats and act as *doyen*, presenting the New Year's wishes of the diplomatic corps to the French provisional government. He filed his letters of credence on New Year's morning. Had he not yet been accredited, it would have fallen to Soviet Ambassador Bogomolov to present the message. In many circles significance is being attached to this hasty precedence of the Vatican's advocate over the representative of France's Soviet ally. Comment in the French press on the pope's Christmas message to the world was in most cases favorable, although the left-wing press tended to deplore the fact that his denunciation of nazi methods had not come at an earlier date.

* * *

Seek to Reconcile Differences

Prominent among activities of political parties in France today is the effort to bring about some sort of union between left-wing groups and the Catholic Church. Speaking at a meeting of socialists in the provinces last night, Vincent Auriol, veteran deputy, stated that his party has every respect for religion, but considers that the province of the church lies outside affairs of state. Recently a member of the Communist party's central committee declared before a large meeting here that there are similar aims both in communist and in Catholic doctrine—particularly in the economic and social fields. When his statement was challenged by a young Catholic worker, it was decided to hold further discussions of the question. A drive is afoot in the "syndicalist" or trade union movement, where the Confederation of Christian Workers finds itself opposed on certain points to the aims of the General Confederation of Workers, among them the right to strike, the status of women and certain social reforms. Although the Confederation of Christian Workers includes members of all faiths, in this Catholic country the majority are naturally Catholics.

* * *

Archbishop Appeals to Communist Youth

Recently Archbishop Théas, staunch member of the church resistance movement who served as go-between with the Vatican in obtaining consecration of almoners for the Maquis and in securing the suspension of the former papal nuncio, made an appeal to the communist youth of his diocese. Although Christianity and communism are completely incompatible, he said, "communists are our brothers; we must love them as would Christ with all our devotion and, if necessary, lay down our lives for them." In a letter, he invited the communist youth of his diocese to attend a conference on "The Christian and Communism." The local Communist party sent a representative who was also a practicing Catholic. It replied to the archbishop in a letter which criticized certain phrases in the wording of the invitation but stated that the party's aim is the unity of France in her liberty in the same manner as the members of the resistance movement from all parties, faiths and walks of life had been united during the period of German occupation.

* * *

Mauriac Objects to War Guilt Trials

François Mauriac, one of the most prominent Catholic writers of France, is being strongly criticized by left-wing papers for the articles he has published in *Figaro*, at one time the country's leading conservative newspaper, wherein he expresses disapproval of the summary manner in which literary men are being tried and condemned for their alleged collaborationist activities. The *Canard Enchaîné* (literally "Chained Duck") launches many a barbed shaft at the illustrious writer this week, describing him as "St. Francis of the Assizes." That these trials are painful there is no doubt. I have been present myself when men were condemned to death for writing articles which probably did as much to undermine the morale of France and thus play into enemy hands as did the work of any active French nazi. Henri Béraud, Anglophobe and brilliant writer, has had his appeal rejected and is to follow Paul Chack, naval officer and collaborationist journalist, to the firing squad. But Mauriac's courage helps tortured France keep her balance in these troubled times.

* * *

France Needs Spiritual Strength

Christmas was spent under a pall of anxiety, privation and gloom. The big German offensive made unhappy reading in the press, a bombardment reminded Parisians that security was not yet won, and the welcome prepared for thousands of Allied soldiers had to be canceled since all leaves were stopped. If ever a country needed a steady temporal head and great spiritual strength, that country is France today. She is like a child dependent on outside help for everything. But one feels that the will to live is here, and that little by little France will recover her health and once again be able to take her place among the great nations of the world.

JOSE SHERCLIFF.

Refugees Are Trained for Postwar Service

The center established at Wistow, England, to train German and Austrian men and women for service in German-speaking churches after the war has completed its first year. A two-year course is provided, according to the report in the *Living Church*, and a number of Christians of other nationalities have enrolled. C. Schweitzer, a pastor of the German Evangelical Church, is superintendent.

Council Watches State Legislation

Reports to Denver Churches on Social and Civic Signifiance of all Bills Under Current Consideration

DENVER, Feb. 9.—The commission on social and civic action of the Denver council of churches is keeping constant check on developments in the state legislature. It keeps a wall chart on the progress of all current bills with social or civic significance, together with a record of how representatives work and vote on such legislation. On the basis of this information, weekly reports of developments are made to all groups which are members of the council. These groups, and individuals within them, are encouraged to make their influence felt in the application of Christian principles to current political procedures.

* * *

Queries Candidates On Their Stands

Last fall the commission sent a list of questions to all candidates for the state legislature and for the federal Congress in that city. Those sent to candidates for state offices dealt with such matters as race discrimination, care of the handicapped and dependent, and control of the liquor traffic. Those sent to congressional candidates dealt with international cooperation, the poll tax, peacetime conscription and so on. The commission then prepared its own answers to the questions, and in relation to these it judged the replies of candidates. The information thus gained was passed on to member groups, together with the commission's own appraisal of the candidates who replied. Through such activities as these, the council aims to enable its members to make Christian citizenship an all-year affair.

* * *

Interracial Projects Planned for City

Recently the Denver interracial commission merged with the council of churches. Plans for immediate projects include an all-city youth mass meeting at First Baptist Church and an adult meeting at Trinity Methodist Church. M. S. Davage, secretary for Negro colleges in the Methodist Church, will come from Nashville to address both gatherings. He will also meet with the interracial commission and other groups in the city. Co-chairmen of the new department of the council are Daniel G. Hill, pastor of the Shorter Methodist Church, and Kelly O'Neall, pastor of Central Christian Church.

* * *

Opinion Poll Shows Public Expects Another War

In spite of the many efforts being made to insure lasting peace following this war, more than half the persons responding to a recent survey by the National Opinion Research Center of the University of Denver expect the United States to fight another war during the next 50 years. Among persons with college education, 62 per cent replied that they expected another war before 1994, as compared with

48 per cent of those with grade-school backgrounds. Sectionally, the west and midwest reveal a higher percentage of persons expecting war; politically, persons with Republican preference are most pessimistic, 66 per cent anticipating another war in the next 50 years.

* * *

And So Forth

Jacob Trapp, who was for several years minister of First Unitarian Church here, recently left for his new duties at the Community Church, Summit, N. J.

Arthur A. Brooks, Jr., state senator, has introduced a significant bill in the 35th general assembly to ban job discrimination. It would protect the rights of the 100,000 Mexicans, 12,000 Negroes and 8,000 Japanese-Americans in the state.

Rabbi Maurice N. Eisendrath of Cincinnati, director of the Union of Hebrew Congregations, in a recent visit here declared that the war is helping to overcome anti-Semitic bias in this country.

This correspondent has begun his work as minister of the First Baptist Church of Boulder, adjacent to the campus of the University of Colorado.

CLARENCE W. KEMPER.

'Walkin' Preacher' Walks

Home Town's Unfavorable Reaction to His Book Leads to Departure

SPRINGFIELD, Mo., Feb. 4.—Because members of his congregation and other residents of Gainesville, Mo., objected so strongly to the picture he painted of that Ozark region in his *Walkin' Preacher of the Ozarks,* Guy Howard has been forced to give up his pastorate there, according to a recent feature story in one of the local newspapers. Howard's neighbors were greatly disturbed by the national publicity the region has received since the book appeared, and by the visit of *Life* photographers who came to take pictures of the preacher, his work and his people.

* * *

Ozark Dwellers Resent 'Hillbilly' Emphasis

Objection to the preacher's story, the article by Docia Karell reports, seems to be based chiefly on the belief of residents of the region that in picturing the conditions of Ozark life and reproducing local dialects Dr. Howard was poking fun at them as "hillbillys," and on the fact that the author's pastoral work has been of non-denominational nature, carried on mostly in schoolhouses, while the region is strongly denominationalist. Many of the letters to newspapers protesting against the book have come from ministers of the Ozarks who inquire, "Doesn't Dr. Howard know there are other preachers around here?"—or words to that effect. Miss Karell recalls that few writers on the Ozark country have been kindly received there, pointing out that Harold Bell Wright was burned in effigy at Lebanon some 40 years ago.

Mr. Howard has now given up his dream of establishing in Gainesville a school to train Ozark boys and girls for leadership in their own communities, but will continue his missionary and evangelistic work among the people in the more remote hill region.

HARPER

Dr. Norman Vincent Peale recommends these three books for Lenten reading

•

FOR WE HAVE THIS TREASURE

By Paul Scherer

"Everyone who reads it will be made more aware of himself, his times, his opportunity and his responsibility to his fellows and his God. He will have his courage strengthened, his understanding deepened, and his will quickened."—*Christendom*

$2.00

THE PREDICAMENT of MODERN MAN

By D. Elton Trueblood

"I have not found in such small compass so penetrating an insight into the predicament in which our generation finds itself . . . his analysis of what ails us is so sound and revealing that the book is worth its weight in gold."—*Charles Clayton Morrison*

$1.00

A GREAT TIME TO BE ALIVE

By Harry Emerson Fosdick

"The dominant mood is one of courage and hope in the presence of great opportunities; and the sermons are not about war but about Christianity, with constant awareness of the testing to which war subjects the resources of men and of religion."—*Christian Century*

$2.00

SAY YES TO THE LIGHT

By Allan A. Hunter "A good book for anyone who is concerned about the dullness that war all too quickly produces in our consciences and spiritual sensitiveness." — *Presbyterian Outlook*

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Battle in East To Be Decisive?

Britons Watch Beginning of the Russian Campaign with Hope—Anniversary of Albert Schweitzer Is Noted

LONDON, Jan. 16.—The clouds which hung over us at Christmastide have begun to lift. The "bulge" as it was seen in the map is no longer there; and the road to Antwerp is no longer threatened. Our people from many points of view discuss "weather and the war"- and many have called attention to the help the weather has given to the enemy, not as they say for the first time. Again, there is better news than at one time we expected from Greece. On the whole it cannot be said that the critics have exonerated the government. They have still to speak and to listen in Parliament. . . . Just as I write the tides of battle are surging again in the east of Europe. In Poland, in Hungary and in East Prussia it may be that decisive action is being taken.

* * *

Hail Schweitzer On Birthday

That Albert Schweitzer was 70 on Jan. 14 we were reminded in our press and on the B.B.C. It does not seem long since he first played the organ in London at the Abbey, and a long queue of Londoners awaited patiently the hour when the doors were opened. Since that time, the character and splendor of his life have become known. Everywhere he is reverenced. He is now in his central African home waiting for his furlough and is working on his books on philosophy and civilization, in which he will once more demonstrate what he means by "reverence for life" and what he conceives will alone save civilization in the days of crisis ahead. Those of us who met him in other days would love to meet him again. It is a pleasing recollection of one chairman, Dr. H. G. Wood, who asked the doctor how he should introduce him, and had the answer: "This fellow who looks like a Scottish collie is Albert Schweitzer." No friendlier or more unaffected visitor has ever come to this country.

* * *

Extend Aid to Lambaréné

Dr. Micklem in a radio talk showed what was the exact nature of the storm which swept over the theological schools when Schweitzer, still a young student, gave to the world his eschatological interpretation of Jesus. How the doctor has sought to interpret this belief in terms of his own age and of his own personal obedience, how he has risen up to follow Jesus; Dr. Micklem showed with exquisite sympathy and understanding, even while he admitted that, though Schweitzer has influenced all thinkers in the last 40 years, he has not won acceptance for his own views except upon a limited range. But it is a striking fact that, by all who know him, he is accepted as a real follower of Jesus, and in all his life he has made this his one purpose. His music and his medicine no less than his theological studies are offerings to this Divine Stranger whom he has come to know in obedience as an ineffable mystery. His friends here will not let the commemoration of his 70th birthday pass without some fresh mark of their interest in the hospital in Lambaréné.

* * *

Music Used in Training

To a discussion upon the mysterious effects of music on the mind, a contribution has been made by C. B. Fry. "C. B." has been for some years a teacher of youth on the training ship Mercury, and as such he testifies out of his experience that music has a remarkable educational value in the sense that you can see "dull boys growing intelligent under its influence." On board the Mercury music is not regarded as an extra or an accomplishment, but as a part of the ordinary training, a subject in the timetable and a mental discipline on the same terms as mathematics. . . . There is not so much literary criticism at the present time that we can afford to miss Richard Church's article in the *Fortnightly*, "T. S. Eliot: A Search for Foundations." Mr. Church begins with the poet around whom a whole school of poets dance. That was the poet not fully self-discovered; he was still articled to Browning. Now he came to the frontier of a world of intellectual and social sophistication and was within sight of another country. He did not turn back; he was on the way to Damascus and he was seared by what he saw. EDWARD SHILLITO.

Peru Restricts Religion

Catholics Express Thanks to President for Decree Against Protestants

LIMA, PERU, Jan. 24.—Representatives of the several branches of Catholic Action and other Roman Catholic organizations in the city called on the president of Peru Jan. 18 to thank him for the decree he signed Jan. 4 prohibiting non-Catholics to carry on meetings or worship outside their already established churches. In reply the president made a speech reiterating the duty of the public authorities to preserve the prevailing religion. He refers to the religion of Peru as the "Catholic," never the "Christian," faith. Interesting in this once Incan country is his statement that this religion of Peru was a fusion some centuries ago of the animism of the Incas and the Catholic religion.

* * *

Strives for Vatican Approval

Commenting on his patriotic obligation to strengthen the prestige of "our church" the president said: "This strengthening has been at all times one of my preoccupations as president, translated in the growing, indestructible cordiality of our relations with the Vatican. It is also to be seen in the creation of three new archdioceses and various bishoprics, in the establishment of new missions for the greater diffusion of life in the eastern region, in the promotion of seminaries and in the conservation of temples and the security of property." The address of the president indicates that he cherishes the idea that by his measures of repression he is fostering fraternal bonds between all elements of society in Peru.

Bishop Says Japan Can Yet Be Saved

Tucker Tells Prelates He Sees Hope in Christian Sentiment There—Reconstruction Fund Voted

BIRMINGHAM, ALA., Feb. 5.—The Protestant Episcopal House of Bishops, meeting in Birmingham for the first time in the church's history, has just closed a two-day session. Some 100 bishops, headed by Presiding Bishop Henry St. George Tucker, were present. Our newspapers gave the meetings much front-page space. In an interview with the press, Bishop Tucker declared that it will be necessary for the United States to set a better example in treatment of minority groups if we are to impress other nations with our democratic principles. He believes that there is a strong Christian sentiment among the people of Germany and Japan, but that those who hold it are afraid to express it now. The bishop, who lived in Japan for 34 years, is certain that the Japanese have a saving sense of decency which can be developed under proper guidance, and that they can eventually be taken back into the community of nations.

* * *

Bishop Opposes Competition

Bishop Middleton S. Barnwell, who attended the meeting, said in an address that the world will face two alternatives after the war—cooperation or competition. Only through faith in cooperation, he believes, can world peace be obtained. In his opinion, the Germans and Japanese will be just as eager for a peaceful world as the Americans. He paid tribute to Woodrow Wilson, Tennyson and Isaiah as visionaries who dreamed of a peaceful world. That world, he thinks, can now be won. He depicted Wilson as "a pioneer for a cooperative world, a ground-breaker whose dreams, left as a legacy for years to come, can become the attainable realities of today." The longer we live in this competitive world, he declared, the more our common sense teaches us that the only way to live successfully is in cooperation with people of other lands.

* * *

Reject Proposal for Peace Conference of Churchmen

In its closing session, the House of Bishops rejected a proposal in favor of a world peace conference of high churchmen. The conference would have called for invitations to participate to the presiding bishop, the pope, the Archbishop of Canterbury, the Patriarch of Moscow, the president of the World Council of Churches and the head of the Federal Council of Churches. A resolution was adopted requesting Bishop Tucker to appoint a committee to consider inviting all bishops of the Anglican communion, with one lay and one clerical representative of each diocese, to meet for a conference on the problems and opportunities of the postwar world. In the same session the bishops went on record as opposing any action on peacetime compulsory military training "until the obligations of

the nation in the postwar world are more definitely known."

* * *

Oldham Reports on Mind of British

During the conference, Bishop Oldham, on the basis of his observations during his recent visit to England, told the assembly that he found a great question mark in the minds of the English as to America and her postwar intentions. He feels that Churchill and Stalin will be willing to make reasonable territorial arrangements after the war if they are convinced that the United States is wholeheartedly behind them in a postwar program. By a unanimous vote the House of Bishops launched a campaign for $5,000,000 for "reconstruction and advancement work" in foreign mission fields after the war. The funds will be used to rebuild war-devastated facilities and to advance the cause of the church. Bishop Tucker remarked that although the sum may seem large it is "probably less than the army spends on one bombing mission."

* * *

Jews Open Drive for Student Foundation

A campaign to raise $100,000 for a Hillel Foundation building at the state university has been launched by the Jews of Alabama. For more than 10 years the foundation at the university has served some 600 Jewish students in inadequate rented quarters. Abram L. Sachar, founder and national director of Hillel, which is active in 140 colleges and universities, came to Birmingham recently to get the drive under way. At a mass meeting held in Temple Emanu-El at which Louis Pizitz, Birmingham merchant, presided, Raymond R. Paty, president of the university, gave the campaign his hearty endorsement, declaring that "the Hillel Foundation has been a force of good not only among its own members but also on the entire campus." A. A. Nueman, Jewish leader from Philadelphia, declared in an address here last week that the mass massacres of Jews in Europe cannot eliminate the race, and that a new faith will arise out of their suffering and martyrdom.

* * *

And So Forth

E. B. Norton, state superintendent of education, has come out against peacetime conscription, expressing himself in an article which was carried in most of the newspapers, both daily and weekly, of the state.

Col. S. Perry Brown of Beaumont, Tex., a national representative of the American Legion, spoke in Montgomery recently. He is reported not only to have endorsed universal military training, but to have advocated a college of military science on the order of West Point in every state.

The Birmingham police department has drawn national attention by being the first in any city to hold a school to teach policemen how to handle returning war veterans who are mentally ill. One of the lecturers was Lt. Col. Nicholas Michael, a neuropsychiatrist from Northington General hospital in Tuscaloosa. The war department has asked for a transcript of the school's sessions.

A branch of the Women's Action Committee for Victory and Lasting Peace has been organized here to give help to women voters through clarification of national is-

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sues. At present, according to Mrs. Joseph Greene, president, effort is being devoted chiefly to backing the Dumbarton Oaks plan.

ACTON E. MIDDLEBROOKS.

Supreme Court Asked to Hear Case of Pacifist Teacher

The National Committee on Conscientious Objectors, an affiliate of the Civil Liberties Union, is petitioning the U. S. Supreme Court to hear the case of Edward O. Schweitzer, schoolteacher dismissed by a Florida school board in 1943 when it was learned that he had applied for and received a 4-E classification in the draft. The action follows the refusal last November of the state supreme court to consider an appeal for a reinstatement order.

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Lays Racial Woes To Economic Ills

Weaver Tells Chicago Social Agencies Minority Problems Must Be Met for Postwar Survival

CHICAGO, Feb. 12.—"The basic causes of interracial and intergroup antagonisms lie in economic and social situations in our society," Robert C. Weaver, director of community services of the American Council on Race Relations, told 700 guests and representatives of member agencies at the annual meeting of the Chicago council of social agencies Jan. 25. The fear that other groups offer a threat to the jobs of the dominant group is the root of the matter, he declared. Whether we are going to have 20,000,000 unemployed or not is the answer to whether we are going to have race riots or not. Money spent on public works, education, recreation, cultural activities, social security and public welfare must take up any slack. He said we must replace wishing and hoping with proper preparation, and pointed out that what we do with our minority problems in a world in which our minorities are the majority may well outrun in importance what we do toward winning the war in determining our place and influence in that world after the war.

* * *

Proposes Reforms in State Constitution

If and when a convention is held to revise the Illinois state constitution as promised under the harmony program of Chicago's Democratic mayor and the state's Republican governor, Kenneth C. Sears, chairman of the constitution revision committee of the Chicago City club, hopes to see the following items considered: indictment by grand jury before all prosecution for crime; admission in evidence of depositions presented by the prosecution; further reform of imprisonment for debt; a unicameral legislature; provision for initiative and referendum; a civil service provision comparable to that of New York state; reapportionment; powers of excess condemnation for public improvements; provision for future amendments to provide housing and other needs; a non-political method for trial and impeachment of public officials; compulsory retirement of judges for age or incapacity; and a short ballot. Governor Green has declared himself in favor of a reapportionment which would give Cook county 13 congressmen and the rest of the state 13 instead of the 10 to 15 ratio now existing, with the 26th congressman elected at large.

* * *

Deny Hospital Service To Nisei Girl

A young American-born woman of Japanese ancestry, Toyoko Murayama, was refused admission to the Jackson Park hospital here, according to the press, because she was unable to pay for a private room and would have to be placed in a ward with five other women. Selig A. Shevin, her physician, protested. The hospital staff, with the exception of Dr. Shevin, voted full confidence and support of the super-

intendent in his refusal. Thereupon Dr. Shevin resigned from the staff of which he had been a member for 17 years. Miss Murayama is a Red Cross blood donor and has two relatives in the United States army. The Chicago council against racial and religious discrimination has begun investigation of the case. Woodlawn hospital has now accepted Dr. Shevin's patient.

* * *

Son of Tuskegee Founder Dies

Booker T. Washington, Jr., 57, son of the famed educator and founder of the Tuskegee Institute, who has lived here for the past five years, died Feb. 5. Educated at Tuskegee, Fisk University and the University of California, where he majored in education, he was the first field agent of the Julius Rosenwald Foundation and helped it establish rural schools throughout the south. Returning to Tuskegee, he held an administrative post in the school. Following his father's death and the administrative changes involved, his connection with the school was severed.

* * *

And So Forth

The first convention of the Episcopal diocese of Illinois was held in Springfield, March 9, 1835. Three clergymen and three laymen were present. The secretary in recording one clergyman as absent could not recall or identify his parish. It was Chicago.

Advance, official organ of the Episcopal diocese of Chicago, is 60 years old this month. The first issue carried the request that clergy who had borrowed books from the bishop's library should return them as soon as convenient.

The most dangerous source of syphilis in the United States—so Bertha M. Shafer, executive director of the Illinois social hygiene league, told the conference of the American Social Hygiene Association here last week—is an infection pool of children under 20, who because of their youth and ignorance have concealed what ought to be cured. Church, home and school, she declared, must bear the blame for their recourse to concealment.

CHARLES LESLIE VENABLE.

The Church Roll

Howard W. Odlum, professor in the social science department of the University of North Carolina, has been named winner of the Edward L. Bernays award for outstanding achievement in Negro-white relations. The award was announced by the Federal Council of Churches.

Merle N. English, formerly secretary for religious education in the local church on the Methodist Board of Education, died Feb. 4 in Woodstock, Ill.

Bravid W. Harris, secretary for Negro work on the Episcopal National Council, has been elected bishop of Liberia. He is the second Negro to serve that diocese in the almost 100 years of its history.

Derwyn T. Owen, Episcopal primate of Canada and president of the newly formed Canadian Council of Churches, addressed the recent Episcopal convention of Los Angeles.

William Bancroft Hill, formerly president of the General Synod of the Reformed Church in America and president of its

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Board of Missions, died Jan. 24 at the age of 87. He was professor emeritus of biblical literature at Vassar College, and the author of a number of religious books. He had served, too, as trustee and chairman of the American University in Cairo, of the Fukien Christian University in China and of the American Indian Institute.

J. T. Boone, dean of Florida ministers and pastor emeritus of Edgewood Avenue Christian Church in Jacksonville, died Feb. 8. He had been a pastor in Jacksonville for 46 years.

E. Fay Campbell, head of the department of colleges and theological seminaries, Board of Christian Education, Presbyterian Church, U. S. A., was elected president of the Council of Church Boards of Education during the recent convention of the council in Atlantic City.

William Arthur Noble, for 40 years a Methodist missionary in Korea where he served as superintendent of various districts and as president of Biblical Institute and instructor in Union Theological Seminary, Seoul, died Jan. 6 in Stockton, Calif.

Mrs. Leslie Swain, president of the Northern Baptist Convention, is visiting the western states on a speaking tour.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Campaign for France (The March of Time) *Documentary* on events in France since 1939, culminating in freeing of Paris. Necessarily sketchy, this is *informative* as recapitulation of material already presented. M, Y

Lake Placid Serenade (Rep.) Vera Hruba Ralston. *Comedy.* Cinderella story based on climb to fame of refugee skating star from Czechoslovakia. An illogical story with forced comedy interludes redeemed by *beautifully* done sequences featuring skating champion and ensembles. M, Y, C

Objective Burma (War.) *Drama.* Harrowing experiences of airborne raiders as they fight their way back to post after daring, successful destruction of radar post, eventually rescued by full-scale invasion of Burma. Brutal hand-to-hand combat scenes included in film fortunately devoid of false heroics or distracting romance. Despite theatrical air of many exploits and much of dialogue, film at times manages to *convey realistic idea of what such expeditions involve.* M, Y

Peacetime Military Training? (Telenews short) *Interview* presenting Norman Thomas and Archibald Thatcher in opposing viewpoints. Sets forth issues *fairly, not too fully.* M, Y

The Suspect (Univ.) Charles Laughton, Ella Raines. *Melodrama.* Husband is goaded by nagging wife into murdering her, and, later, a prospective witness. Undetected and happy in second marriage, he is pursued by step-by-step sequence of events that bring about his confession. A tense, compact film, superbly directed for its purpose, this is *gripping, thoughtful* fare for adult audiences able to see situations objectively. M

BEST CURRENT FILMS

For Family: An American Romance, Going My Way, The Great Mr. Handel, Hail the Conquering Hero, Home in Indiana, Mr. Winkle Goes to War, New Americans, Our Hearts Were Young and Gay, 30 Seconds Over Tokyo, Wilson, Wing and a Prayer.

For Mature Audience: The Battle of the Marianas, Double Indemnity, Dragon Seed, The Keys of the Kingdom, None but the Lonely Heart, Ida, Gaslight, Since You Went Away, The Seventh Cross, The Song of Bernadette, Summer Storm, Two Girls and a Sailor, Voice in the Wind. 2-21-45

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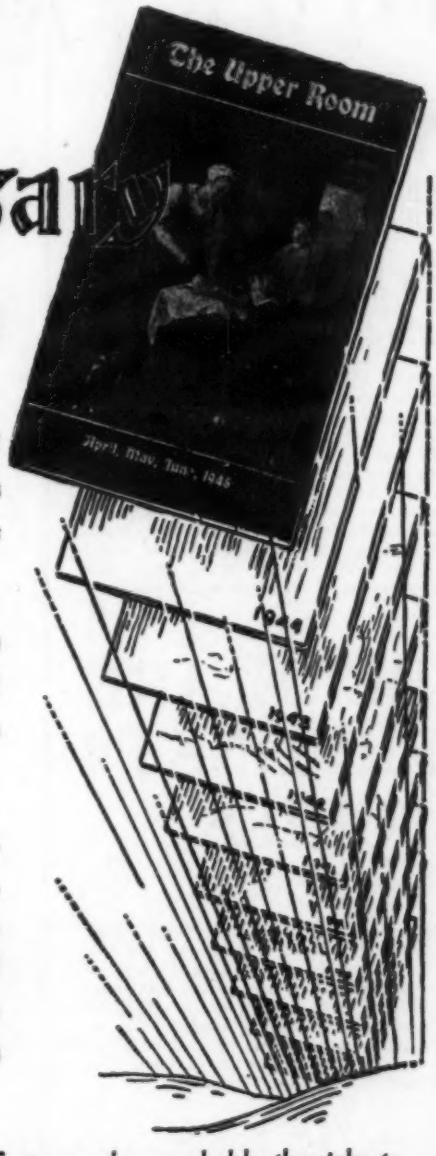

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